THE

CHRISTIAN ADVOCATE.

OCTOBER, 1830.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LI.

In the present lecture we are to consider the import of the seventh commandment, which is—"Thou shalt not commit adultery"—It "requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour." And "it forbiddeth all unchaste thoughts, words and actions." Here, as in our last lecture, we shall not separate, but consider connectedly, the duty enjoined and the sin prohibited.

A writer of eminence has said —"*Chastity* is either abstinence or continence; abstinence in virgins or widows; continence of married persons; chaste marriages are honourable and pleasing to God."* Fisher defines chastity to be, "an abhorrence of all uncleanness, whether in the body, or in the mind and affections." Let us consider it under the three particulars, which are specified in both the answers of our Catechism now before us.

1. "Chastity in heart" is required; and "all unchaste thoughts are forbidden. The injunction of the wisest of men, applicable to all subjects, is especially applicable to this—"Keep thy heart with all diligence, for out of it are the issues of life." And I think it worthy of remark, that our Saviour, in declaring what it is which produces moral defilement, refers more largely to the subject before us than to any other, and traces all the sins which he mentions to the heart—"From within, out of the heart of men, proceed evil thoughts, adulteries, fornications—lasciviousness, an evil eye." The heart, in both these passages, was manifestly intended to include, not only the whole system of the affections and passions, but also the thoughts, fancy and imagination; for these are the avenues to the heart—to the will and the affections. We are indeed so constituted, that thoughts may be made to arise in our minds, by causes over which we have no control; and hence, from the mere occurrence of thoughts which rush or intrude upon us unsolicited, or which are excited by external objects that we could not avoid, we certainly have no moral responsibility. "Thoughts are only criminal, when they are first chosen, and then voluntarily continued."

"Evil into the mind of God or man
May come and go, so unapproved, and leave
No spot or stain behind."—MILTON*

* Taylor.

* Johnson's Rambler, No. 8.

But if we do not use all suitable care and caution, to avoid those objects which will excite impure thoughts or imaginations, we are not free from guilt; and hence, in its proper place, I propose to warn you against some of the excitements here contemplated. At present, I wish to impress you with the importance of ejecting, resolutely and as speedily as possible, every unchaste thought which, from whatever cause, may gain admission to your minds. Here, believe me, my young friends, will be found your only complete safeguard against certain guilt, and probable infamy. The maxim, "*obsta principiis*"—withstand the beginnings of evil—is, in reference to no vice, more emphatically applicable than to this: And remember that its beginning is in the *thoughts*, the *fancy*, the *imagination*. If you do not preserve these pure, you break the command on which I am addressing you—In the sight of the heart searching God you become guilty of uncleanness. Nor, if you cherish impure thoughts in your mind, and dwell on impure images in your fancy and imagination, can you have any security that your feelings and passions will not eventually become so excited and inflamed, that deeds of infamy shall ensue, and blast your peace and your reputation for ever. Therefore, regard chastity of mind—of thought, of fancy, of imagination, as a sacred duty; and as the only citadel of your safety from every extreme of profligate impurity.

2. The command before us requires "chastity of speech," and forbids "all unchaste words." If the duty which has already been explained be performed; that which is here enjoined will follow of course; for "out of the abundance of the heart the mouth speaketh." We certainly are in little danger of uttering, on any subject, words expressive of thoughts and feelings which in our hearts we abhor. Still, it is proper to show what is required and forbidden in the duty before us, so far as speech and words are concerned. It is proper, that you may see what you should disapprove and discountenance in others, and what you should avoid for yourselves—avoid, as what may be done, and too often is done, through inattention, ignorance, or a defect of delicacy.

There is perhaps in every language, and certainly in our own, what I know not how to express more properly, than by calling it *a vocabulary of obscenity*—a number of words that are not admitted into dictionaries, and which are never uttered by any person of decency, and never heard but from the most vulgar and polluted lips. But as by such lips they are often spoken in the hearing, or presented in legible characters to the view, of children and youth, they ought to be taught by their parents and friends most deeply to detest, and most carefully to avoid all such words for themselves; and to consider all who use them as also detestable, and as such to be shunned, as utterly unworthy of their acquaintance and company—This I considered as a matter of too much importance to be passed without a distinct notice.

But there may be a violation of the duty we consider in the language used, when not a single term is employed which is in itself objectionable. A disregard of the command we now consider, may be even advocated or palliated, in a *discourse* in which not an obscene word is used. This, if I am well informed, has recently been done in this very city. Impure ideas too, may be conveyed by words and expressions not in themselves necessarily offensive, but which still have a known and offensive double meaning; or which, by the circumstance in which they are uttered, must and will have, and too often are intended to have, an applica-

tion most offensive to every modest mind. This offence also is often heightened, by the impossibility which exists that those whose feelings are wounded should make known that such is the fact, without aggravating the evil which they would avoid. Those who are capable of the mean and detestable practice here alluded to, ought never to be admitted a second time into the presence of the individual, or company, that they have once insulted —at least till known reformation shall have given assurance that the insult will not be repeated. It is not going too far to say, that we ought to be on our guard, that we may not, through mere inattention, or real ignorance, use terms or expressions which, in certain companies and circumstances, will give pain in the matter of delicacy.

When duty calls us to speak—as at this moment I am called to speak—on a topick which is in its very nature delicate, we should use a manner and language reserved and guarded—in every degree consistent with the faithful discharge of the duty incumbent. Physicians, and other professional individuals, are often called to this duty; and if they understand and practise what their profession requires, they will find language which ought not to be offensive, to those whom they are obliged to address. There is indeed a sickly and fastidious delicacy, which cannot always be gratified, and which indeed may be indicative, not of the greatest mental purity but of the very reverse.

On the whole, my young friends, it should be with you a matter both of good taste and of Christian duty, never to utter an expression or a word which will wound the ear of genuine chastity or real delicacy. Remember the apostolick injunction—"Let no corrupt communication proceed out of your mouth, but that which is good, to the use of edifying, that it may minister grace unto the hearers."

3. The commandment before us requires chastity of *behaviour* in ourselves, and toward our neighbour; and forbids all unchaste actions whatsoever. In our Larger Catechism there is a specification of the duties enjoined, and of the sins prohibited by this precept, several of which we have already considered, as falling under the preceding particulars. The remainder is as follows—"The duties required in the seventh commandment are—watchfulness over the eyes and all the senses; temperance; keeping of chaste company; modesty in apparel; marriage by those who have not the gift of continency; conjugal love and cohabitation; diligent labour in our callings; shunning all occasions of uncleanness, and resisting temptations thereunto." And "the sins forbidden, beside the neglect of the duties required are, adultery, fornication, rape, incest, sodomy, and all unnatural lusts;—wanton looks, impudent or light behaviour, immodest apparel; prohibiting lawful and dispensing with lawful marriages; allowing, tolerating, keeping of stews and resorting to them; entangling vows of single life, undue delay of marriage; having more wives or husbands than one at the same time; unjust divorce or desertion; idleness, gluttony, drunkenness, unchaste company; lascivious songs, books, pictures, dancing, stage plays, and all other provocations to, or acts of uncleanness, either in ourselves or others." All that our time will allow, and all indeed that propriety will permit, in regard to this enumeration of duties and sins, is to recommend that it be attentively read and carefully considered by you all—in connexion with the texts of scripture which, in the Catechism quoted, you will find referred to at the bottom of the page.

It must not be forgotten that we are required to do all that we can, to preserve the chastity of others, as well as of ourselves; and it is a manifest aggravation of many of the transgressions of the seventh commandment, that they necessarily involve the guilt of two individuals, each of whom is not only chargeable with personal sin, but with being a partaker in the sin of another. Parents, and all guardians and teachers of youth, have a solemn duty incumbent on them, in endeavouring to imbue the minds of all who are committed to their charge, with the deepest abhorrence of the sin of uncleanness; in being careful not to expose them to temptation while they are minors, and in warning them tenderly and faithfully against the dangers to which they will be exposed, when they come to act for themselves—As to those who deliberately endeavour to seduce others into the sins forbidden in this commandment, I am at a loss for language to express the detestation in which their character and practices ought to be held. In many cases, I hesitate not to say, that their guilt is that of *murderers* of the worst description—They often literally occasion the death both of the body and of the soul—after a protracted period of the torment of both, in the present state of existence. A seducer ought to be shunned by every decent person, as a monster who has done dishonour to his species: And the first attempt, or perceptible approach to seduction, ought to be regarded and treated with as much resentment as if life itself had been assailed. If the first approach be not resisted, and the seducing wretch be not driven for ever from the presence of the party insulted, guilt immediately ensues to that party, and the foulest stains of character and the most lasting anguish of mind, will probably follow. Instant flight is courage here—It is the course which the sacred oracles enjoin—"Flee youthful lusts."

It has been well observed by Ridgely, in concluding what he has said in his systems on this commandment, that the remedies against the sins and vices which the precept forbids, are—"the exercising a constant watchfulness against all temptations thereunto; avoiding all conversation with those men or books which tend to corrupt the mind, and fill it with levity, under a pretence of improving it: But more especially, a retaining a constant sense of God's all-seeing eye, his infinite purity and vindictive justice, which will induce us to say, as Joseph did in the like case, 'How can I do this great wickedness and sin against God.'" I shall close this lecture, with an extract from a discourse which I delivered some years since, to a number of liberally educated youth, on the character of a man of false honour, as exemplified in the Herod who beheaded John the Baptist—It is as follows:—

"Against the indulgence of lewd propensities, as well as of intemperance, I am called by our text and subject to warn you distinctly. If Herod had been chaste, there is no probability that he would ever have murdered John. It was his adulterous connexion with Herodias, which originated the faithful reproof of the Baptist, so offensive to himself, and to the harlot whom he called his wife. It was her blood-thirsty malignity, aided by that art and subtility which licentious women usually possess, that ensnared him effectually, and impelled him to the deed which has blasted him with eternal infamy. But Herod is by no means a solitary instance of these effects of libidinous indulgence. History, both sacred and profane, and even your own observation, may furnish you with many examples, of at least similar effects, proceeding from the same cause. Perhaps, indeed, there

is no one vice which, in its extreme, more debases and pollutes the mind, more brutalizes the whole man, leads him to more shameless, detestable and atrocious acts, and which oftener gives him a diseased body, as well as a degraded soul, than the very vice which we now contemplate. Nor is there any vice to which a man is more in danger of becoming enslaved, if he indulges in it at all. Yet this is a vice, my young friends, to which persons at your age are especially exposed, and against which they need to be peculiarly guarded. Difficult therefore as the subject is of being properly and profitably discussed in publick, I could not forbear to state to you what you have heard.—For the rest—and for the best description that was ever given of the arts and the dangers of a lascivious woman—I refer you to the seventh chapter of the book of Proverbs; and I earnestly exhort you to read it seriously, and to ponder it deeply, in your closets. In the mean time, I shall repeat in your hearing the solemn and impressive admonition with which that chapter closes—"Hearken unto me now, therefore, O ye children, and attend to the words of my mouth: Let not thine heart decline to her ways, go not astray in her paths: For she hath cast down many wounded; yea many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."*

WITHERSPOON ON REGENERATION.

(*Continued from p.* 456.)

This leads naturally to the mention of another fault incident to serious persons, which will lay a foundation for a very important lesson upon this subject. The fault here intended is, falling into a slothful, despondent neglect of duty. The devices of satan, our great enemy, are very various, and unspeakably artful. When he cannot keep men in security, and drive them blindly along the broad path which leadeth to destruction, he endeavours to make their duty as painful and burdensome to them as possible. When some persons give themselves to serious self-examination, he embarrasses them with scruples, he involves them in doubts, he distresses them with fears. This often brings on a relaxation, or suspension of their diligence in duty; they give themselves up to anxious, complaining thoughts; they stand still, and will go no farther in religion, till they are satisfied whether they have as yet gone any length at all. But whatever good ground any person may have to be dissatisfied with himself, so soon as he perceives that this is its effect, he ought to resist it as a temptation. I cannot better illustrate this, than by a similitude borrowed from the scripture language on the same subject. Whether do you think that child most dutiful, under a sense of his father's displeasure, who patiently and silently applies himself to his work, or he who saunters about in idleness, and with peevish and sullen complaints, is constantly calling in question his father's love?

This lays the foundation for a very necessary and useful direction, which indeed flows naturally from all that has been said on the evidence of regeneration. Endeavour, Christians, to preserve and increase your hope in God, by further degrees of sanctification, by zeal and diligence in doing his will. The more the image of God in you is perfected, it will be the more easily discerned. If you are at any time ready to doubt whether such or such corruptions are con-

* "See Discourses delivered in the College of New Jersey, addressed chiefly to candidates for the first degree in the arts"—Discourse viii.

sistent with real religion; if you find this a hard question to resolve, go another way to work, and strive by vigilance and prayer to mortify these corruptions, and then the difficulty is removed. If in a time of affliction and distress, you find it hard to determine whether it ought to be considered as the correction of a father, or the severity of a judge, endeavour through divine grace to bear it with the patience of a child, and you will soon see its merciful original by its salutary effect. What should be the daily study of a Christian, but to mortify sin in heart and conversation? and his comfort should arise from his apparent success in this important strife. When grain of different kinds is but springing from the ground, it is not easy to distinguish between one and another; but their growth ascertains their quality, which is still more fully discerned as they approach nearer to maturity. Imitate in this the great apostle of the Gentiles, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus!"*

* * * * *

We proceed now to consider by what steps, and by what means, this change is brought about. I am deeply sensible how difficult a part of the subject this is, and how hard it will be to treat of it in a distinct and precise, and at the same time, in a cautious and guarded manner. It is often complained of in those who write on this subject, that they confine and limit the HOLY ONE, and that they give unnecessary alarms to those who have not had experience of every particular which they think proper to mention. There is no doubt but God acts in an absolute* and sovereign manner in the dispensation of his grace, as in every other part of his will. As he cannot be limited as to persons, so neither as to the time and manner of their reformation. To this purpose, and in this precise meaning, our Saviour says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."†

Sometimes it pleaseth God to snatch sinners from the very brink of the pit, to raise up some of the most abandoned profligates, as trophies of his victorious grace and mercy; while he suffers others, far more moderate and decent, who are "not far from the kingdom of God," finally to fall short of it. He sometimes glorifies his power and mercy at once, by converting his most inveterate enemies, and making them the most zealous, active, and successful advocates for his cause. Such an instance was the apostle Paul, who from a persecutor became a preacher. Sometimes conversion is speedily and suddenly brought about, and the times and circumstances of the change may

* Phil. iii. 12, 13, 14.

* It will be proper to inform the reader, that the word "absolute" used here, and in some other places of this discourse, is by no means to be understood as signifying the same thing with "arbitrary." He who acts arbitrarily, acts without any reason at all. To say this of the divine procedure, would be little less than blasphemy. When we say that God acts "in an absolute and sovereign manner," the meaning is, that he acts upon the best and strongest reasons, and for the noblest and most excellent ends; but which are many or most of them beyond our reach and comprehension; and particularly that there is not the least foundation for supposing that the reasons of preference are taken from comparative human merit.

† John iii. 8.

be easily ascertained. This was the case with the jailer recorded in the history of the Acts of the Apostles. The same may be said of the apostle Paul; and there have been particular examples of it in every age. Sometimes, on the other hand, the reception of the truth, and renovation of the heart, goes on by slow and insensible degrees; nor is it easy to say by what means the change was begun, or at what time it was completed. This was perhaps the case with most, if not all, the disciples of our Lord, during his personal ministry.

Sometimes the change is very signal and sensible, the growth and improvement of the spiritual life speedy and remarkable, the greatest sinners becoming the most eminent saints; like the woman mentioned in the gospel, to whom many sins were forgiven, and who loved her Redeemer much. Sometimes, on the other hand, the change is very doubtful, and the progress of the believer hardly discernible. Some of this sort are reproved by the apostle Paul in the following words, which are but too applicable to many professing Christians of the present age: "For when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principle of the oracles of God, and are become such as have need of milk, and not of strong meat."* Sometimes the convert hath much peace and sensible comfort, rejoicing with joy unspeakable and full of glory; and sometimes, on the other hand, he is distressed with doubts and fears, and made to walk in darkness. Once more, some sinners are brought in by deep and long humiliation, and are almost distracted with legal terrors, while others are powerfully, though sweetly, constrained by the cords of divine love. All these "worketh the self same Spirit, who divideth to every man severally as he will." I desire, that what has now been said, may be still kept in mind; so that if the evidences of a saving change can be produced, there need be little solicitude about the time or manner of its being wrought.

What I propose to offer on this part of the subject, is not to be considered as in the least degree contrary to, or inconsistent with, these truths. Nay, I am not to lay down a plan and say, this is the ordinary way in which sinners are brought to the saving knowledge of God, leaving it to him, in some few, uncommon, and extraordinary cases, to take sovereign steps, and admit exceptions from the ordinary rules. This is a way of speaking common enough; but though it may be very well meant, I apprehend it hath not in it much, either of truth or utility. The salvation of every child of Adam is of free, absolute, sovereign grace: and the actual change may be wrought at any time, in any manner, by any means, and will produce its effects in any measure, that to infinite wisdom shall seem proper. Neither ought we to pretend to account for the diversity, in any other manner than our Saviour does: "Even so, Father, for so it seemed good in thy sight."* Therefore what I have in view, is to speak of such steps in the change as are, in substance at least, common to all true converts. It will be a sort of analysis, or more full explication of the change itself, and serve among other uses, further to distinguish the real from the counterfeit. Too much can hardly be said on this subject: "For what is the chaff to the wheat? saith the Lord." It will also illustrate the divine wisdom, as well as sovereignty, by showing how that diversity of operation, so remarkable in different subjects, produces in all at last the same blessed effect.

(To be continued.)

* Heb. v. 12.

* Luke x. 21.

THE FULNESS AND SUFFICIENCY OF CHRIST.

How sweet to lean on aid divine,
In every ill which may befall;
To know, to feel the Saviour mine,
Possessing him, possessing all!

No longer shall unpardon'd guilt,
Weigh down my spirit to despair;
At Calvary his blood was spilt,
And I can lose my burden there.

No longer shall I doubt that grace
Will strengthen me for every harm;
Up to this day that power I trace,
And still I trust that viewless arm.

Nor should I fear lest every good
(All real good) will be supplied;
He gives the forest birds their food,
And can his people be denied?

Oh, state serene! all weakness I,
But He, all strength beyond decay;
To me a fount which cannot dry,
A covering shield, a cloudless ray!

Serene dependence! Holy trust!
This decks life's little day with flowers;
Yes, and in death's dark night, my dust
He'll keep amidst the sleeping hours!

Evangelical Mag.

Miscellaneous.

NOTES OF A TRAVELLER.

(*Continued from page 465.*)

Paris, Aug. 5th, 1828.

Tuesday.—On our return yesterday from the Garden of Plants, we passed the Hotel de Ville or Town Hall, which is a large and curious edifice, and interesting on account of its antiquity, and the extraordinary scenes it has witnessed. The infamous Robespierre retreated to this place, after he was outlawed. In the open space in front of the Hall, called the Place de Greve, the celebrated guillotine was erected during the revolution. This horrid instrument of death is still to be seen, in one of the apartments of the building.

We spent the greater part of today in the environs of the city. The royal palace of St. Cloud is about six miles from town, and we were conveyed there in an outlandish kind of French Voiture, which defies all description. We passed on our way the little town of Passy, and were shown the house occupied by Dr. Franklin, during his residence here. The palace, the fountains and forests of St. Cloud, I shall not attempt minutely to describe. The chateau is finely located on a lofty eminence, near the banks of the Seine, and is embellished and surrounded by every thing that nature or art can furnish. It was the favourite residence of Napoleon, and the praise of many of its improvements is due to his wonderful genius. There is a singular cascade here, more than one hundred feet high and wide; the water is made to rush down a double flight of stone steps, spouting up at the same time from huge nondescript leaden frogs and dolphins, placed on a number of the stairs. In the park there are some fine avenues of elms; some of the trees are cut by the pruning knife and shears, into many unnatural shapes: in several places—

The suffering eye inverted nature sees,
Trees cut to statues—statues thick as trees;
With here a fountain never to be played,
And there a summer-house that knows no shade.

Pursuing a winding path through the groves of St. Cloud, we left the park by a fine iron gate, and entered the little town of Seve or Sevres, celebrated for its splendid porcelain manufactories. Having a letter to Brongniart, the distinguished mineralogist, who is at the head of the royal establishment here, we were treated with some civility. We examined minutely all the different processes for moulding, baking, painting and gilding, the china; and visited

a number of apartments in which the finished articles were displayed to great advantage. In one room we saw specimens of china, from all the countries known to manufacture it. There was a *blank* left for the United States, which was to be filled up, as I understood the guide to say, whenever we attained sufficient skill and taste to turn our attention to this subject. He was ignorant that some of the porcelain made in Philadelphia, was, in many respects, quite equal to much that is manufactured here; yet for delicacy of texture, brilliancy of colour, richness of gilding, and neatness of execution, the royal porcelain of Seve is, no doubt, unrivalled. At a very high price we purchased some tea cups and saucers as specimens; and then giving the customary fee to the guide, we set off on our return to town.

In entering Paris by any of the principal roads, you are obliged to pass a kind of gate, called a barrier, where custom-house officers are stationed to examine travellers and their baggage. There are between fifty and sixty barriers round this city, many of which are quite pretty; the barrier of Passy, by which we entered, is among the most striking; near it, the royal carpet manufactory was established by Henry IV.; we did not visit this institution, as we proposed in a day or two to examine the Gobelins, where the process of weaving tapestry is, in all respects, similar to that pursued here in making carpets.

Continuing our way towards the city, we passed the Military School, in the Champ de Mars, which is a broad, bare piece of ground, covered with sand and gravel, and is well adapted for military parades. Nearer the city, on the same side of the river, is the Hotel of Invalids: its immense gilded dome had often caught my attention, and its claims on the attention of the stranger are superior to most other institutions. The design of this hospital is similar to that at Greenwich, near London, being intended as an asylum for the relief of those who have become disabled in the service of their country—Greenwich, you know, is for the decrepid sailors of England; the hospital is for the invalid soldiers of France. In passing through the numerous apartments and long galleries of this immense establishment, we met many crippled and shattered veterans, 5000 of whom are said now to inhabit this splendid asylum. As it was near the dinner hour, we had an opportunity of seeing the manner in which the tables were spread in the refectory, and were gratified with the neatness and plenty which the tables exhibited,—a small bottle of wine was standing near each plate. The bustle, confusion, and savoury vapours of the kitchen, soon satisfied us. Our guide next conducted us to the chapel, which is one of the most splendid in the metropolis; the interior of the dome is more lofty than that of St. Paul's, at London. I shall never forget the thrilling sensations I felt, when standing on the beautiful Mosaic pavement below, and gazing on the gilded and painted vault above. The splendid altar of the church, the long ranges of beautiful columns, and the monuments to the brave, all excite peculiar emotions. In one of the little chapels opening into the dome, there is a fine monument to Turenne, erected by Napoleon. The hero is represented as expiring in the arms of Victory,—his dust is deposited beneath the pavement. The tomb of Marshal Vauban adorns another chapel of the dome.

Every thing which humanity can devise for the comfort and enjoyment of its inhabitants, seems to be afforded here; and no one can leave the institution without feel-

PAGINATION INCORRECT

ing a high degree of satisfaction. It is indeed an institution which excites peculiar respect for the humanity, munificence, and good feeling of the French as a nation.

Wednesday, August 6th.—The publick libraries in Paris are exceedingly numerous and extensive; but by far the most valuable collection of books and manuscripts is to be found at the Royal Library in the Rue Richelieu, which is said to comprise more than 400,000 printed volumes, and about 80,000 manuscripts. The building which contains this treasure, is coarse and unsightly in its exterior, and the books are arranged without any taste or convenience; some of the shelves containing two or three tiers of volumes, one behind the other—We saw a number of American publications in the collection. At one end of a vast gallery, we were delighted with a large model of that portion of the Egyptian desert which contains the Sphinx, and the Pyramids. The exact proportions of these ancient monuments are preserved; and a little caravan of travellers is represented winding its weary way over the undulated surface of the sand. In a room near this model, there are two globes constructed by the Jesuit Coronelli in 1682; they are nearly forty feet in circumference, and are certainly more curious than useful. One part of the library is disgraced by a fine statue of Voltaire. I shuddered while I looked at it. The blackness of his moral turpitude obscured, in my mind, all the splendour of his genius. I was exceedingly disappointed at not being able to get a sight of the celebrated Zodiac of Dendera, which you know commences with the sign Leo. This interesting relic of Egyptian astrology was removed some years ago from the banks of the Nile, to the king's library in Paris, and is now just about being transported to the Louvre. Some modern infidels endeavoured to throw disrespect on the chronology of the Bible, from the great antiquity of this relique, which they argued from the circumstance, that the equinoctial point which is now in Aries, appears here in the sign Leo; hence they triumphantly concluded, that the zodiac was constructed when the vernal equinox was in Leo, which would have been more than 10,000 years before the birth of our Saviour. The late discoveries of Champollion, in hieroglyphical writing, have shown, however, that no important chronological inquiry can be determined by this curious fragment of ancient ingenuity, and that it was used, probably, for the purposes of Judicial astrology, or in casting nativities, for which the Egyptians were so famous.

The busts, medals, antiquities, and other articles of curiosity contained in this valuable institution, fill a volume, which may be purchased here; the task therefore of giving you any correct description of them in a single letter, is entirely hopeless.

Thursday, August 7th. The weather for some days has been intensely hot, the thermometer ranging from 85° to 90°. We passed the day in examining a number of private exhibitions. Dupont's Cabinet of Anatomy, is well worth the attention of the young physician; it is composed of a vast number of preparations and wax models of the human body, principally in a morbid state. Most of them are shocking in the extreme. The Panorama of St. Peters at Rome gratified us much. It is said to afford a tolerable idea of that noblest edifice of the world. The optical illusion produced by the picture is complete. We seemed really to be standing under the vast dome of the cathedral, surrounded by its colossal columns—admiring its symmetry, and wondering at its gor-

geous ornaments. A Diorama, representing a pass through Mount St. Gothard, we also saw, but were not so much pleased with it as with one at London, and another at Liverpool.

While rambling through the streets in company with Mr. C. a zealous young chemist from Philadelphia, who has been in Robiquet's laboratory for some time, we stopped to rest at the Caffé, notorious as the resort of Voltaire, Rousseau, and some other wits of the last age. Voltaire's seat was in the darkest corner of the room; the whole establishment has a gloomy aspect, and my lemonade was by no means improved in its flavour, by any agreeable associations connected with this resort of infidelity.

Friday, August 8.—To-day we made an excursion to Versailles, the admiration of the French themselves, and of all travellers. This you know was the favourite residence of Louis XIV.; and the splendid palace he erected here, occupied the unremitting attention and labour of the most celebrated architects, sculptors and painters, for more than six years.

The palace and grounds of Versailles have been so frequently described, that I will just give a sketch of what we saw, though our visit occupied the whole day. As we entered the vast terrace in front of the building, we were accosted by a guide, whom we found exceedingly obliging, useful, and expensive. We first visited the Orangery—some of the trees are more than 100 years old. The whole forest of them appeared in full vigour, and presented quite an interesting sight. We next visited the garden, and examined numerous statues, groves, pavilions and fountains. What is called the Grove of the Colonnade, struck me as a specimen of wanton extravagance, without taste or effect. The fountains which gratified us most were those of Latona and Apollo. But as the waters play only on Sundays, we saw Neptune, Amphitrite—toads, frogs and dragons, in a perfectly dry state.

Unwatered see the drooping sea-horse mourn,
And swallows roost in Nilus' dusty urn.

Passing through the gardens and a portion of the forest, we arrived at the Grand and Petit Trianons, which are interesting palaces, from having been the favourite retreats of the late unfortunate queen of France. I shall not pretend to describe these beautiful palaces. Their rich, tasty and numerous embellishments, and the charming scenery by which they are surrounded, almost realized the dreams I have enjoyed of enchanted palaces, the abodes of a superior order of beings. In passing through the splendid apartments, once inhabited by the beautiful Maria Antoinette, the melancholy fate of the unfortunate queen, came with a peculiar freshness and power over my mind. The lines of Gray were perpetually on my tongue—

The boast of heraldry,—the pomp of power,
And all that beauty, all that wealth ere gave,
Await alike the inevitable hour—
The paths of glory lead but to the grave.

The ornaments in the Trianons which were peculiarly interesting to me, were some fine pictures of the Gobelin tapestry, and a large table and vase, each made of a single mass of superb malachite, or green carbonate of copper.

We were now conducted by our guide back through the park, by a path near the grand canal, to the great palace of Versailles The most advantageous view of it, and of the surrounding scenery of the gardens, is from the avenue near the baths of Latona. This spot was selected by our countryman, Vanderlyn, as the point of view for his panorama. Having seen that painting some years ago

in New York, I felt familiar with the objects around me, from the accuracy of his representations.

What shall I say of the vast interior of the palace—its interminable suits of apartments—its grand saloons, its magnificent chapel and its spacious theatre. As we passed through the building, our footsteps echoed along the walls; solitude and silence reigned in every place. Many of the superb paintings, and gilded ornaments still remain; as it were in mockery of the deserted and cheerless halls. I fancied to myself the pomp and parade and bustle which must have once animated them, and I now almost trembled at the contrast. The only individuals who at present inhabit this favourite abode of the proud Louis XIV. are a few soldiers, some of whom we saw asleep on a bench, in one of the saloons, and others playing at cards, in a corner near them. The apartment which pleased us the most was the grand gallery, or drawing room, which looks into the gardens—although much defaced, it still presents vestiges of unrivalled magnificence.

The city of Versailles is quite large and well built, but the streets have a melancholy and deserted appearance; having lost nearly half its population, since it has ceased to be the abode of kings. After dining at a tavern near the palace, we returned in the evening to Paris, highly gratified indeed with our visit, but much disposed to moralize on the vain pomp and glory of the world.

Saturday, August 9th.—This morning on our way to the royal manufactory of the Gobelins, we made another visit to the Garden of Plants; and we discovered many objects of interest which had before escaped our notice. While seeing the Giraffe cropping the branches of the trees, it struck me that this must be the Zamor of Moses, which is translated the Chamois. It is certainly remarkable, that the rhinoceros, the elephant, and the giraffe, three of the most singular animals, all known in Egypt and Arabia, should have been omitted by our translators of the bible. Behemoth was probably intended for the elephant, and the unicorn for the rhinoceros.

We felt a good deal disappointed in not gaining access to the Gobelins; the gentleman at the gate, to whom we applied, told us very civilly, but very promptly, that no strangers could to-day be allowed to enter. We therefore left the place, and passed some more time at the Garden of Plants,—a place which many visits would yet fail to exhaust of its interest.

Sunday, August 10th.—We spent a considerable portion of to-day in the church of the Oratory. There is one feature in a Parisian sabbath, which must strike almost every traveller from England or America—You never hear the sound of the "church going bell." I do not recollect to have heard a bell ring, since I have been in France. In the towers of Notre Dame there is, I think, a large bell; but most of the other churches, though they have spires, have no bells—perhaps they have been melted up during the revolution, and used for military purposes.

It was at the little chapel in the tower of the Oratoire, that Clementina, the pious, the beautiful, and highly accomplished daughter of the Baron Cuvier, used to worship. The untimely death of this distinguished young lady, I was told by one of her friends, threw a gloom, not only over the religious and benevolent portion of this vast and busy metropolis, but even clouded, for a moment, the gaieties of the fashionable circle. The recent death of Miss Cuvier, and that of the Baron de Stael, has made a

chasm in the religious charities of France, which cannot readily be filled.

(*To be continued.*)

PRACTICAL METHODISM.

To the Editor of the Christian Advocate.

Rev. and dear Sir,—In my last communication, I made some remarks on the manner of preaching common among the Methodists. The present paper I shall devote to an exposure of their feelings towards other denominations.

The time was, when our Methodist brethren made a great show of charity—It was, when they were far less numerous than they are at present; and when they were compelled to conceal their real feelings, in order to make any progress. And this show of charity, under certain circumstances, is not unfrequently made even now. When they enter a place where any other sect is dominant and popular, they are very conciliating in publick; they preach only on the acknowledged doctrines; they talk much about charity, and brotherly love; and yet too often, are at this very time, profuse of their invective in private. Indeed it is not going beyond the truth to say, that there are not a few of them who can assume almost any hue, to suit circumstances.

They appear to believe that all but themselves are very worldly minded. In the avowal of this opinion they make no hesitation whatever. They point to their broad hats, and plain bonnets, and straight coats, as evidences of their crucifixion to the world, and of their want of conformity to its fashions and vanities; and they refer to the more becoming, though not more expensive dress of others, as a convincing testimony that their hearts are filled with vanity. So much do they permit their minds to dwell upon these trifling matters, that they suppose their friends, who attach themselves to other churches, are and must be actuated only by worldly motives. They also think and proclaim, that the ministers of other denominations make their sacred vocation merely a profession; and enter it because they like it better than law or medicine, and have no other object than to make a living. And so much do their "itinerants" dwell upon these subjects, that the common people among them are fully persuaded, that there is nothing like true devotion, beyond the circle which encloses Methodism. On this subject I speak not theoretically. I testify what I do know. When I was surrounded by Methodism, and was inquiring to what body I should attach myself, my ears were continually filled with invectives against other denominations. I was told of the formality of Episcopalians, the want of piety among Presbyterians —the worldly mindedness of their ministers, how they frequented balls, and parties, and theatres; and how many of them were given to intoxication. Not supposing that a spirit of proselytism ever could lead to the utterance of such untruths, I believed all that was told me, until I learned from experience that they violated the ninth commandment.

Again, they suppose all but themselves very destitute of practical piety. They have imbibed the fallacious opinion, that there is no piety where there is not a great excitement of animal feeling. Hence their meetings are conducted with great confusion, two or more praying at the same time; in prayer, the voice is raised to the highest note; during preaching, the house echoes with the cry of Amen. Hence too they conclude, that the worship, where similar confusion does not exist, is a formal service; and that the denominations which oppose it, are all destitute of the

power of godliness. This is the datum on which they arrive at their conclusion; on which they exclude all but themselves from the reigning power and influence of divine grace.

Believing that genuine piety is found only among themselves, they seem as desirous to proselyte from other denominations, as to convert a sinner from the error of his ways. And when from a sister church an individual passes over to them, they consider it a matter of as much rejoicing as if a profligate had become pious. Can this be accounted for, in any other way than that they consider the denomination from which the proselyted individual comes as destitute of all true religion? I think not. The same truth is evident from the manner in which they lament the conduct of a child, or a friend, who joins any other denomination of Christians. They mourn over it with bitter lamentation; and in appearance are as much affected by it, as if the child or friend had imbibed some damnable heresy. I know a person, the child of Methodist parents, of more than common intelligence, who has been prevented by them for years from joining another church.

That this is their feeling is also obvious, from the way in which they talk about Methodism. With many it is the synonyme of piety and godliness. According to their reckoning, where there is no Methodism, there is no religion. In the west and south, the prayer is frequently heard—"Lord revive Methodism; may this wicked people be converted to Methodism; may Methodism have free course and be glorified." What but a disbelief of the total want of piety among other denominations, connected with the most abject ignorance, can account for such absurd, I had almost said impious conduct?

The feeling above described is also obvious from the manner in which they locate their preachers. The great object of every society, having in its power the location of evangelical ministers, should be to send the gospel to the really destitute. But this forms no rule of conduct for our Methodist conferences. Their object frequently is, not to find out destitute places and to supply them, but to find out where there is a probability that some of their vociferous and fluent declaimers can distract a supplied and quiet people, and make Methodists. I say not that this is their uniform object; for many of the younger brethren are sent into the woods, until they catch the pitch; but I assert it to be frequently their object. I have known itinerants to locate themselves in towns where there was not a single Methodist, and where there were large churches of other denominations well supplied. What possibly could have been their object, when thousands were famishing for the bread of life in their own vicinity? The only legitimate inference is, that they considered these places as destitute. At the distance of a few miles from my residence is a very pleasant county town. In that town, there is a large Baptist and Presbyterian church. In each of these churches, there are two sermons delivered every Lord's day; and one or more lectures, during the week. The town contains one member of the Methodist church; and that member is an old lady, so infirm that she rarely can attend on preaching. And yet in that town, for a year and upwards, one of their most polite and declamatory "riders" has been preaching; whilst many parts of the county are as destitute as you can well imagine. This rider has been using every effort to make Methodists, and hitherto without success; when I last visited the place, the good old lady "stood alone." And this is only a specimen of their conduct

throughout the country. To what feeling can we trace such conduct as its origin? Plainly and unequivocally, to a belief that other denominations are destitute of the life and power of true godliness.

I make not these statements by way of complaint against the Methodists, as if they had not the common privilege of thinking as they see fit about their brethren; but I do make them for the purpose of placing their true character before the publick—They have more credit for kindness of feeling towards others than belongs to them. Nay, we venture to assert there is not a Christian denomination, the Catholicks only excepted, that regard those who differ from them with less complacency. This opinion an intimate acquaintance with them, of more than twelve years, has constrained me to adopt.

But is it so, that the Methodists are less worldly minded than others? What is worldly mindedness? It is an undue regard for the things of time. This, we believe, is a sin of which every branch of the church of Christ must plead guilty; our Methodist brethren not excepted. And whilst I by no means desire to deprive them, even for a moment, of the trumpet, through which in tones both loud and shrill they proclaim their own praise in the publick ear, yet I think I have a right to ask, what proofs they give that their worldly mindedness is less than that of others? Do they give as much money to the general cause of benevolence, as some other bodies less numerous? Not within a tythe of it. Do they send as many missionaries to the heathen? No. Do they make as many sacrifices to sustain the regular ministry of the word? Nothing like it. Are their ministers as a body more given to the duties of their calling, than those of other denominations? We venture to say, not near as much. It is true they may ride more, and talk more before the publick; but in what are considered the necessary and essential duties of a pastor, such as the study of the word, the proper arrangement of truth, the instruction of the young, and the exercise of proper discipline, they are by no means so diligent and laborious as many others. Are their ministers less given to traffick, and to the making of money? By no means? Some of them are considered decidedly the best jockeys, in the part of the country where I reside. Taken into the ministry, as they are, from worldly pursuits, they carry with them their aptness for business, and think it by no means derogatory to the sacred calling to serve God and the world at the same time. With respect to several of their ministers whom I know very well, my honest conviction is, that they grow more in attachment to the world than they do in grace, and in the knowledge and love of Christ. One of them is a shrewd active merchant, famed for his cunning. Another is a windmill pedlar, making money rapidly. Another is a partner in a large factory, who thinks more about the market than the pulpit. And with just such enumerations I could fill at least one of your pages. So far are they in fact from being less worldly minded than others, that I believe a candid and full examination, would prove them to be the most worldly men in the Christian ministry.

And is it so then, that the Methodists as a body are more pious than other denominations? It is true they say and think so; but does their testimony establish the fact? We admit that they make a greater show of piety; that they preach and pray more boisterously; that some of them wear long faces and plain garments. But these things may all be assumed, for the sake of impression. Long and publick prayers, unwashed faces, and broad phylac-

teries, were no sure indications of piety among the Scribes and Pharisees—How then can they be so among the Methodists? And if the factitious methods by which they have obtained, and retain, a character for piety were laid aside, we believe their piety would be considered generally, as it now is by the enlightened and thinking, as little deserving of confidence, to say the least, as that of many other protestant people.

Piety consists not in any form of dress, in any show of feeling, nor in the use of any cant language. It consists in a firm belief, and in right conceptions, of the being, perfections and providence of God; with suitable affections to him, trust in the Redeemer, and a constant obedience to his holy will. Was it my object to depress Methodism, I could show very plainly, that their piety falls farther short of this definition, than that of many of their sister churches. But I will close these remarks, hoping that all who read them, will say but little about their piety, until they find it approved at the final judgment.

(*To be continued.*)

UNITED PRAYER FOR THE EFFUSION OF THE HOLY GHOST, AND THE CONVERSION OF THE WORLD.

Under the foregoing title, an extract from a publication by James Douglass Esq., appears in the London Evangelical Magazine, for the month of June last—the month in which we published the Pastoral Letter of the General Assembly, relative to our monthly concert; and in which our sentiments on the subject of prayer may be seen to have been remarkably similar to those of Mr. Douglass; and the coincidence of publishing them here and in Britain, at the same time, is we think worthy of notice.

The publication of Mr. Douglass is addressed to the British nation; but the spirit of it, and all his reasoning, is as applicable to the churches of the United States, as to those of Britain—He is friendly and almost partial to us; but we certainly need much more of the spirit and practice of prayer, than has ever yet been witnessed among us. We hope that our readers will give a very particular attention to this excellent and interesting extract. We have not taken the whole that appears in the Evangelical Magazine.—

"The abundant outpouring of the Spirit is the distinguishing peculiarity of Christianity. Though Christ spake as never man spake, the same success did not attend his preaching as, afterwards, that of his apostles, because the Spirit from on high was not poured out in the full measure of the Christian dispensation, till Christ had ascended up on high to receive gifts for men, and the best of all gifts—the gift of the Holy Spirit. In Christianity all things are prepared and ready; there need be no delay and no uncertainty. We receive the Holy Spirit when we ask it, as we put on the righteousness of the Lord Jesus as soon as we believe. Unless we ask for the Spirit in persevering prayer, and unless the assistance of the Spirit is inculcated, as one of the essential and vital parts of Christianity; and if prayer is not held to be of the same importance as preaching—Christianity cannot be said to be fully proclaimed, the gospel is mutilated, and an eminent portion of the truth is not brought fully into view. It is not enough for others that believers hear the gospel, and receive the word mixed with faith; they must receive it mixed with continual prayer, knowing that, though we are saved by the truth, it is when the truth is made effectual by the Divine energy accompanying it. Did the Spirit of truth more accompany the word of truth, how

different would be the effects of preaching; and to attain this blessed result, nothing else is wanting than that continual preaching should be accompanied by continual prayer.

"The reason why more success does not attend the preaching of the gospel in this country is simply this, that success is not expected, as Mr. Fuller justly observes. Christians go forth to their warfare not with an expectation of victory, but of defeat. It excites no earnest and persevering inquiry and supplication, when the gospel is no longer the power of God unto salvation in a congregation where it has been faithfully preached. The case is different in America, there they expect success, and accordingly they have it; for expectation leads to prayer, and earnest and persevering prayer to the obtaining of all their petitions. Here, while they count their converts by tens, they count them by hundreds in America. And even in America, their views require to be much enlarged; as yet they are but beginning to receive those gracious showers from on high. We trust they will go on from strength to strength, experiencing more of the Lord's goodness, and encouraged by past success to seek for larger communications of the Divine Spirit.

"The great step is to expect success, to receive with faith the Divine promises, to be alive to the miserable condition of a world lying in wickedness, and to unite with the use of every means, and the continual preaching of the cross of Christ, prayer without ceasing for all conditions of men—for believers and unbelievers, for the advancement of the kingdom of Christ at home and abroad.

"Since the beginning of the world, could any one of the innumerable millions of mankind assert that he had prayed in faith, and according to the will of God, and had not in due time received an answer to his petition? The mere supposition is absurd, and contrary to the Divine character. God ever has been, and ever will be, the hearer and answerer of prayer. Has Christ crucified been preached year after year with small success?—has He been lifted up on the cross without drawing all men to him?—the deficiency is obvious; the remedy is at hand. Let fervent prayer be as abundant as faithful preaching, and then God has promised and pledged himself that He will pour out his Spirit abundantly, and that the words of salvation shall meet, not only the outward ear, but be written in living characters on the hearts of the hearers.

"Believers in a congregation have a great duty to perform: they ought never to hear a sermon without praying *before* it, that the preacher may be abundantly taught of the Holy Spirit, that God would put suitable words into his mouth, and bring those words with power to the hearers' hearts. Believers should pray *with* the minister; while he is preaching, listen in the attitude of prayer as well as of faith; and they should pray *after* the speaker has ceased, that the seed sown may strike root upon good ground, prepared by the Holy Spirit, to yield some thirty, some sixty, some an hundred fold.

"It is the duty of ministers, above all things, to seek the aid of the prayers of the believers among their congregation; not in a general way, by merely recommending it, but by pressing it upon them in private as well as in public, always inculcating that it is by the prayer of the people that ministers are strengthened for the work, that souls are won to Christ, and redeemed from destruction, and that religion flourishes or decays according as supplications and thanksgivings are poured out or restrained before God. How earnestly does St. Paul seek for the prayers of his converts. He is not content

PAGINATION INCORRECT

to pray without ceasing for them, he urges them again to be urgent in their intercessions for him; and to their supplications he attributes his deliverance and his success.

"Thus, the abundant outpouring of the spirit of prayer would give a new life to whatever congregation should fully perceive, that, without Divine aid, nothing can be done; and that if prayer is withheld, the copious effusion of the Divine Spirit will be withheld also. Then they would know that God was with them of a truth; that the written word was but the sword of the Spirit; and that the sword wielded by an Almighty arm was triumphing over all opposition, and proceeding from victory to victory. Neither would these blessed effects be confined to the congregation in which they arose; others would hear that God was accompanying the word spoken with a divine energy. New hopes would spring up; and with hope, prayer and confidence would revive; all would be waiting upon God, looking up on high for those reviving showers of grace that were about to descend upon the thirsty and parched-up land. The ministers of the gospel, however eminent in gifts at the present time, would appear endued with new power from above, more amply furnished for every good word and work, and having an effectual door opened to them, and ever kept open, and more widely opened by the increased spirit of waiting upon God, and by the abundance of petitions and thanksgivings that were daily presented to him. By the fervency of prayer, new ministers, of high and diversified attainments, would be thrust forth to the work of the gospel; new Calvins and Luthers, nay, even another Paul and another Apollos; for the promise stands fast, that, in the latter days, the weakest Christian shall be as David, and David as the Angel of the Lord. Had we the prayer without ceasing of the apostles and their converts, these would bring back to us the graces of the apostolical times; nay more, they would open out to us the glory of the latter days.

"In urging the imperative importance of prayer, there is no wish to derogate in any thing from the absolute necessity of preaching the cross of Christ. Oh, that Christ were preached more frequently, more freely, more fully, more certainly; that the gospel trumpet of jubilee should be ever sounding through our land, in tones so clear and certain, that none, unless wilfully, could misapprehend them! Yet, seeing that none will believe on the Saviour, except the Spirit draw him; that however clearly and distinctly Christ may be offered to all, none will believe on him, or accept the offer, it is evident that prayer is as necessary as preaching; that without earnest and continual prayer we have no reason to imagine, either from past experience, or from the nature of the gospel itself, that preaching will ever be widely effectual.

"Of all benevolent purposes, that of urging others to pray is the greatest, and most conducive to the furtherance of all other designs, and to the general welfare of the world. If it is important that children should be taught in Sabbath-schools, that the poor should have the gospel preached to them; still more important is it that all men should be taught by the Divine Spirit, that the gospel should be written in living characters on every heart. If it is important that the heathen should have Christ preached to them, that those who have never known Christ should learn to put their trust in him, it is highly important also that believers should have a larger portion of the Divine Spirit; and being more strengthened in the Divine life themselves, should be better able to instruct and strengthen others. If the Spirit is not more largely poured out

upon us at home, we shall be little able to do much for the heathen abroad. We complain of the want of missionaries; few are willing to go and preach the gospel to distant nations, and fewer still are well qualified to do so. The only remedy is prayer. Well may others be unwilling to go and preach, if we, who stay at home, are unwilling to pray. But we have the Divine promise, that, if we pray to the Lord of the harvest, he himself will send forth labourers into the vineyard; and the labourers whom he sends shall certainly not labour in vain.

"Of all things, prayer is the most easy and the most difficult. In its own nature it is most easy. It is but raising up the heart to Him who is not far off from any one of us,—to Him in whom we live, and move, and have our being,—who is reconciled to us by the death of Christ,—who, having given us his beloved Son, that whosoever believeth in him should not perish, but have everlasting life; hath given us an infinite proof that with Christ he will freely give us all things. And yet, to our fallen nature, prayer is most difficult. Here we have a strong proof how far human nature is alienated from God. We are carnal. Prayer, though an easy, is a spiritual exercise. It appeals to no visible object, and receives no audible answer. There is nothing in it on which the senses can rest, except the fervency of the animal spirits, which sometimes accompanies it, and which many, unfortunately, consider a principal part of devotion. Prayer is simply taking God at his word—asking, because he has commanded us to ask, and upon a promise of receiving. It is merely faith expressing its wants in words: Lord, I believe: be it done unto me according as thou hast spoken.

"The difficulty we find in prayer can only be overcome by prayer, as the remains of unbelief in the heart are only overcome by perseverance in believing. He that prays frequently, however wandering his prayers may be at first, will certainly, in the end, pray fervently and effectually. The free and infinite love of God not only bestows on us grace for grace, but makes each degree of grace a step for ascending to a larger measure. Only to supplications let us add thanksgivings, let us be mindful of the mercies we have already received, as well as of those which we still expect from the exceeding riches and goodness of God. The difficulties which we find in prayer, from the backwardness of our own hearts, are a fertile source of excuses, when any appointments or meetings for prayer are proposed. Now all these excuses are obviated by insisting, that each one is bound to pray in private for a larger effusion of the Holy Spirit both upon himself and upon others. To avoid this duty, no possible plea or excuse can be made; and if all believers heartily and sincerely engaged in private prayer, all difficulties and excuses would speedily vanish. The Spirit of prayer would descend in a larger measure upon them; the spirit of adoption would lead them to their heavenly Father, as naturally as children are led to their earthly parents for a supply of their wants; the spirit of love and union would bring Christians together, and urge them to pour out their supplications at a throne of grace, for they would soon become aware of the cumulative force of prayer, and that a larger blessing is promised to the petitions of two or three united in Christ's name, than to their individual prayers when they remain separate from each other. Thus small societies would be naturally and insensibly formed without any formality or cumbrous preparation; and larger unions, occasionally, when circumstances might render it expedient, would unite their joint supplications, being already united

with one heart, by one faith, and one spirit.

"As for the times and seasons of prayer, all must be good. The ear of God is ever open to the cry of those who come unto Him, and his Almighty arm is ever ready to bring them certain and effectual help. Whether rising up or lying down, whether at home or in the way, solitary or among the multitudes, we have continual access through the blood of Christ, unto the holiest of holies. Not but that particular circumstances and particular seasons are particularly favourable for pouring out the heart before God, and the vicissitudes of human affairs, and the changes of the year, and of the heavenly bodies, which are marking out to us our shortened span of life, and our near approach to a better country, call upon us urgently to intercede for the welfare of others, and for the preservation of our native land, while yet an opportunity is afforded to us.

"We have reached the crisis both of our temporal and spiritual welfare. We are at present weighed in the balance of God's justice and mercy. Our praying or our not praying with increasing fervency and earnestness, will, if we may judge from the past history of religion, either way turn the scale. Those who neglect to press forward, will see the Divine influence more and more withdrawn, but those who proceed forward, calling for Divine aid, will go on from strength to strength, and will drink deeper and deeper of the waters of life. We know, from the sure word of prophecy, that times of judgment are approaching, that many nations will be scattered like the chaff of the summer threshing floor, and we know that judgment must begin at the house of God. This nation has been more favoured than any other European people, mindful how we have abused our privileges, we have no reason to assume any unwarranted security from God's former goodness. Let us not be high-minded, but fear. Let us hope, also, but on scriptural grounds. Let us ask, and we shall receive; let us commit ourselves in faith and prayer to the Divine protection, and we shall be sustained by the everlasting arms, and we shall be carried triumphantly through that day of trial which shall fall as a snare upon the nations of the earth. Let us recollect that if the national vices have been accumulating, generation after generation, and are now ready to fill the cup of Divine vengeance to the brim, the prayers of the saints in this country, for many ages, have been accumulating also. No prayer of faith is ever lost. And in pouring forth our supplications before God, for our religion and our country, we join the last aspirations that were breathed from the death-bed of former saints, and from the fires of the early martyrs, till the whole united cry for deliverance come into the ears of the Lord God of Sabaoth."

SIR MATTHEW HALE'S RESOLUTIONS.

We cannot but think that the following resolutions of a man eminent for his piety, as well as for his strength of mind, general erudition, and profound legal knowledge, may, if duly considered and regarded, be of great use to the ministers and elders of the Presbyterian church, when they sit in a judicial capacity—the difference between a civil and an ecclesiastical court notwithstanding. For this reason we insert them in our miscellany; and earnestly recommend them to the serious attention of all concerned.

"The character of Sir Matthew Hale, as a judge, was splendidly pre-eminent. His learning was profound; his patience unconquerable; his integrity stainless. In the

words of one who wrote with no friendly feeling towards him, "his voice was oracular, and his person little less than adored." The temper of mind with which he entered upon the duties of the Bench is best exemplified in the following resolutions, which appear to have been composed on his being raised to the dignity of Chief Baron at the restoration:

"Things necessary to be continually had in remembrance:—

"1. That in the administration of justice, I am intrusted for God, the king, and country; and therefore,

"2. That it be done, 1, upright-ly; 2, deliberately; 3, resolutely.

"3. That I rest not upon my own understanding or strength, but implore and rest upon the direction and strength of God.

"4. That in the execution of justice, I carefully lay aside my own passions, and not give way to them, however provoked.

"5. That I be wholly intent upon the business I am about, remitting all other cares and thoughts, as unreasonable and interruptions.

"6. That I suffer not myself to be prepossessed with any judgment at all, till the whole business and parties be heard.

"7. That I never engage myself in the beginning of any cause, but reserve myself unprejudiced till the whole be heard.

"8. That in business capital, though my nature prompt me to pity, yet to consider there is a pity also due to the country.

"9. That I be not too rigid in matters purely conscientious, where all the harm is diversity of judgment.

"10. That I be not biassed with compassion to the poor, or favour to the rich, in point of justice.

"11. That popular or court applause or distaste have no influence in any thing I do, in point of distribution of justice.

"12. Not to be so solicitous what men will say or think, so long as I keep myself exactly according to the rule of justice.

"13. If in criminals it be a measuring cast, to incline to mercy and acquittal.

"14. In criminals that consist merely in words, where no more harm ensues, moderation is no injustice.

"15. In criminals of blood, if the fact be evident, severity is justice.

"16. To abhor all private solicitations, of what kind soever, and by whomsoever, in matters depending.

"17. To charge my servants, 1, Not to interpose in any matter whatsoever; 2, Not to take more than their known fees; 3, Not to give any undue precedence to causes; 4, Not to recommend counsel.

"18. To be short and sparing at meals, that I may be the fitter for business."

"Under the influence of resolutions like these, the conduct of Mr. Hale on the bench appears to have been almost irreproachable."—*Dr. Lardner's Cabinet Cyclopædia, Vol VI.*

Review.

LETTERS TO REV. NATHANIEL W. TAYLOR, D.D. *By Leonard Woods, D.D.*

(*Continued from page* 478.)

From the days of the apostles to the present hour, philosophy has been the great corrupter of the Christian religion; and the constant and strenuous defender of corruption. The Oriental, or Gnostick, or Manichean philosophy, the Platonick, and the Aristotelian, or School philosophy, with endless

modifications and mixtures of each of these, have severally, in their turn, polluted and perverted the pure and simple doctrines of the gospel, from the first to near the eighteenth century of the Christian era. Nor has the philosophy which has been dominant since that of the Schools was discarded, ceased to exercise a most unfriendly influence on the Christian faith. While system has supplanted and succeeded system, with almost every generation that has arisen, that which has gained the ascendant for the day, has still claimed to be the expositor of those mental dispositions and exercises in which the very essence of vital piety consists, and even of those passages in the word of God, in which such dispositions and exercises are delineated or required. Thus the systems of Des Cartes, of Malebranche, of Locke, of Berkeley, and even of Hume, have each, in succession, been applied to explain the state and operations of the human mind, in morals and in the religion of Christ. In Germany, as is well known, philosophy has brought its principles to the interpretation of scripture, till it has completely subverted the whole, turned it into ridicule, and converted a large part of the Lutheran church into a school of scepticism and infidelity.

And in our own country, at this very time, there are some whose distinguishing tenets, in regard to certain points of Christian theology, have actually been derived from the philosophy of Hume. Berkeley, although he believed he had conclusively proved that there was no material world, yet had no inclination to give up the spiritual world. He believed that there were spirits, and that the human soul was a spirit, whose perceptions and operations were the *ideas* of which he made such a marvellous and powerful use. But Hume, following in his track, proved by Berkeley's own arguments, that there is as little evidence that there are spirits, or souls, as that there is a material earth or sun; and thus he left nothing to constitute a moral and accountable being, but *impressions and ideas*—According to him, what is vulgarly called *a soul*, is nothing but *a succession of impressions and ideas*. And is not this the very theory of some in our land, who profess to teach Christian theology? It is—And as they admit of no soul to originate ideas, they assign their origin immediately to God; and hence make him the immediate and efficient CAUSE—not AUTHOR they say—of all sinful volitions—Thus escaping from downright blasphemy, only by making a distinction in the meaning of two words, between which none but themselves can perceive a difference.

When a course of theological instruction was first established in Germany by Luther, shortly after the commencement of the Protestant Reformation, he was disposed, in consequence of the injury which he had seen done to religion by philosophy, to exclude it altogether from theological study. In this, Melancthon convinced him that he was in error; and a system of philosophy for their theological pupils was, at the request of the great reformer, drawn up by Melancthon himself. This was doubtless right—The philosophy of mind is a subject of which no theological student should be ignorant. Ignorance on this topick will subject him to a mortifying inferiority to other literary men, disqualify him for controversy with infidels, and be attended with many other disadvantages. What then is to be done, that the evils to which we have referred may be prevented? We answer, two things ought to be done. In the first place, theological professors should do all in their power to preserve those whom they instruct from imbibing philosophical errors: And in the second place, they should labour to impress deep-

ly on the minds of their pupils, that their philosophical principles and conclusions, be they what they may, are always to bow, promptly and unreservedly, before the plain declarations of God's revealed will; that philosophy is never to be set up in opposition to the scriptures; and never to be employed, even in construing and modifying, much less in disguising them.

Philosophy itself, when it deserves the name, directs to the very course we have now indicated. True philosophy teaches, that hypotheses and theories are always to yield to facts; that its office is, to explain facts, or phenomena, as far as it can, and when it can go no farther, to confess its ignorance; and never to attempt to conceal, or misrepresent, or constrain the phenomena—constrain them to utter a language which they do not fairly speak, in order to reconcile them with a favourite doctrine, principle, or conclusion. Now those who profess to believe that the Bible contains *a plenary inspiration*, are manifestly bound to regard every plain declaration or doctrine of the sacred scriptures as the truth of God; as ascertaining *a fact*, as fully as any fact is or can be ascertained in *God's book of creation;* that is, they ought to treat every fact contained in God's book of revelation and his book of creation, exactly in the same manner. They may find facts in both, which they may not be able to make quadrate with some principle or conclusion of their philosophy; and in both cases, and equally in both, they are not to attempt to question or modify the fact—*That* is to stand as unquestionable truth; and they are to question their philosophy, and to relinquish it too, rather than bend and torture the fact, to bring it and their philosophical system to an agreement. We do think that this method of procedure, in applying metaphysical or philosophical principles to revealed truth, ought to be inculcated, in the most earnest manner, on the minds of all theological students; and if it be effectually inculcated, we are sure it will preserve them from many errors, and the church of Christ from much mischief. We have in our mind's eye, at this moment, a case which we think exactly in point, to illustrate our meaning; and it is found in the system which the letters of Dr. Woods oppose—It is, that "all sin consists in man's *own act* of CHOICE." This is a position, or conclusion, which results from a train of philosophical or metaphysical reasoning; or, as some of its advocates would fain persuade us, it is the immediate dictate of every man's own mind. Call it which you please, it has occasioned much unpleasant controversy; and for ourselves, we would bring it directly to the test of sacred scripture—to the infallible word of God. Does not that word plainly speak of some sin which attaches to every human being, before that being is capable of those *acts of choice*, in which the abettors of this dogma assert that all sin does and must consist? We think that the scripture is irreconcilably opposed to this dogma in Psalm li. 5, Job xiv. 4, John iii. 6, Rom. v. 12, Ephes. ii. 3, and in many other passages of the Bible; and so have thought the soundest and best commentators on the sacred volume, for many centuries in succession. On such an interpretation of the texts referred to as we have stated, and on other passages of a similar character, Augustine maintained, in opposition to Pelagius, a doctrine in direct contradiction to the dogma in question; and on a similar interpretation, all the protestant reformers (for we will not apply the appellation of *reformers* to Pelagians, Socinians, and Arians) introduced into their confessions, creeds, and publick formularies of every kind, the common doctrine of original sin, and other doctrines with which

the new dogma is in conflict; and to these same doctrines all Calvinists, till within a very recent period, have yielded their assent. If, however, the advocates of the position in question can show, by a fair and natural exegesis of those passages of the sacred oracles which the orthodox have hitherto regarded as adverse to them, that such passages are not really adverse, but in entire harmony with their favourite doctrine, this we admit will be to the purpose. But their philosophy is nothing to the purpose, if the word of God contradicts it—as we assuredly believe it does, in the most explicit and unequivocal manner.

Thus much we have chosen to say for ourselves, in introducing what Dr. Woods has said, on the danger there is that philosophical or metaphysical systems and reasonings, may have an injurious influence on the orthodox faith and on practical piety. He has devoted about nine pages of his first letter to this subject, and we wish we could lay the whole before our readers; for there is nothing in the pamphlet that we think of quite as much importance as this, which is aimed at a radical and prolifick error. We have space, however, only for certain detached parts, and must leave our readers to make their own comments on each quotation.

"I know not that I differ from you as to what constitutes *the philosophy of religion*. I understand by it something which is aside from the simple doctrines and facts which are set forth in the scriptures; something which may be omitted without detracting any thing from the doctrines or facts themselves, or from their practical influence. It is that view of the subjects of revelation, which is suited to gratify the love of abstruse, metaphysical speculation, or what may be called, *the curiosity of intellect*. If a single example will be of use, I would refer to 1 Cor. 15. The apostle affirms the simple, momentous truth, that men will be raised from the dead by the power of God. The objector inquires, '*How* are the dead raised up?' He was looking after the *philosophy* of the doctrine. He wished to understand the *manner*,—the *quomodo*. The apostle rebuked him for such a question, though he took occasion from it to give important instruction. Locke and the Bishop of Worcester went into a formal investigation of the doctrine of the resurrection, and furnished a very striking specimen of free discussion on the philosophy of a Christian doctrine.

"I could illustrate the meaning I give to the phrase by another example. The scriptures teach that it is the influence of the divine Spirit and that alone, which sanctifies the heart. Now if a man attempts to explain metaphysically the *manner* in which the Spirit operates upon the mind, and how his influence is consistent with our accountableness, and with the laws of our intellectual and moral nature; he enters on the philosophy of the doctrine of regeneration;—the very thing which our Saviour seems to have discouraged in his conversation with Nicodemus. If I were to select one of the most striking instances of dwelling on the philosophy of Christian doctrines, I should fix upon some parts of your Concio ad Clerum, and of the other publications of yours above referred to. It may in many cases be difficult to draw the line exactly between a Christian doctrine itself, and the philosophy of that doctrine. But that there is a difference between the one and the other is a fact, which you yourself have been forward to affirm as of essential consequence." p. 11.

* * * * * * *

"You will perceive from these remarks, that I would not by any means indiscriminately proscribe every form and degree of philosophical investigation on the subjects of religion. I readily allow that such investigation, particularly of the former character above named, may, if rightly directed, and kept in its proper place, be of real use to ministers, and especially to theological professors, and may enable them to attain to more profound and consistent views of the doctrines of Christianity, and to illustrate those doctrines more clearly, and defend them more ably and successfully, than they could without it. But every man who applies himself with ardour to the philosophical investigation of Christian doctrines, will probably find it more difficult than he was previously aware of, to confine himself to that investigation which is of the right kind, to give it a right direction, and to keep it in its proper place. He will constantly be in danger of carrying it to an extreme; and of forming such a habit of mind, that the most essential truths, if stated simply in a scriptural manner, will have no power to give him

pleasure. Who that is fond of contemplating the doctrines of religion metaphysically, has not frequently been conscious of a tendency to this faulty habit of mind?" p. 12. * * * *

"Should the practice I have named prevail generally, and should there be a reign of *metaphysical* instead of *scriptural* theology; of a truth famine and desolation would spread through the churches of the land.

"A minister of distinguished excellence in Connecticut told me, near the close of his sacred work, that during the first years of his ministry, he was in the practice of preaching *metaphysically*. At length he was led to make some particular inquiry as to the usefulness of his publick instruotions. To his surprise and grief he was informed, that his preaching was universally unintelligible and unprofitable, both to the old and the young. He therefore determined that henceforth he would confine metaphysical investigation to his study, and would make it his object to *preach the gospel of Christ*. This determination, and a correspondent practice, was followed by the most happy consequences.

"He who spake as never man spake, has given us a perfect pattern of the manner in which he would have us inculcate and defend the truths of his gospel. And to this is added the example of his apostles. Now if Christ and his apostles had deemed the philosophy of religion of any special consequence, they certainly would have suggested this to us. But did they suggest it? Did they recommend what I call the philosophy of Christian doctrines, as holding a place among the means to be employed for the salvation of men? Instead of recommending it, did they not, in several instances, directly discountenance it? If then the ministers of religion at the present day should cease to receive the simplicity of divine truth, just as it is exhibited in the Bible, or cease to love it and be satisfied with it, and, in their publick and private instructions, should give Christianity a *metaphysical*, instead of a *scriptural* aspect; would they not show that they had forgotten the example of their Lord and Master, and of his inspired apostles? And as the consequence of this, should we not witness a decay of vital piety, and a dark and ominous cloud spreading over the churches of Christ?" p. 13. * * *

"Many a Christian, I doubt not, complains to God in secret, that although he is blessed with an able and orthodox minister, he is so seldom fed with 'the sincere milk of the word.' And would it not be well for us, and for other ministers, to inquire, whether this has not been the case with some active, devout Christians, who have been placed under our ministry?

"Here, my brother, we see our high responsibility in relation to the particular work which Divine Providence has assigned to us. It is a responsibility which may well make us tremble, and which should excite in us an unremitting watchfulness, against whatever would injure the piety or usefulness of the rising ministry. God requires us to train up those whose studies we are called to superintend, to be preachers, not of *philosophy* or *metaphysicks*, but of the GOSPEL. And in doing this, our chief business must be to teach them the truth in all its scriptural plainness and purity, making the word of God our standard, both as to the *matter* and *manner* of our instructions. If this is neglected, whatever else is done, our seminaries will certainly fail of accomplishing the great object for which they were founded. If our love for the Bible, or for divine truth as set forth in the Bible, declines; if we begin to think that Christianity must be invested with the costume of philosophy; especially, if we begin to take more interest in this philosophical costume, than in Christianity itself; there will be inevitable loss and injury to that precious cause which it is our first duty to promote; the God of Zion will be offended; and it will soon be said of our sacred seminaries, if not of ministers and churches,—*the glory is departed.*

"Suppose we had good reason to expect, that at the close of each academick year, the blessed Jesus would travel through the land, as he travelled through Judea and Galilee eighteen hundred years ago, and would visit each of those seminaries which have been consecrated to him. What influence would such an expectation have upon our feelings and conduct? Would it not in all probability occasion some visible changes in the direction of our studies, in the use of our pens, in our instructions, and in our prayers? Amid our high and holy efforts to prepare ourselves and our pupils for such a visitant, would not some of the investigations which we so fondly pursue, and some of the opinions, for which we are apt so warmly to contend, lose their hold upon our minds? And would not some other things which we are prone to overlook, quickly rise to infinite importance in our view?

"The supposition I have made, is one of very serious import. But all which is implied in it, and much more, is, virtually, a reality. For the blessed Saviour, instead of visiting us once in a year, is in spirit continually present with us; and continually says to us, 'I am he who searcheth the reins and the hearts.' All

that we do in study and conversation, all that we teach, and all that we write, is under his eye. Oh! then, what vigilance and zeal should we exercise, in taking care of the precious interests which he has committed to our trust! With what pious docility and diligence should we endeavour to know the mind of God in his word! And how earnestly should we prosecute the great business of preparing our pupils to preach the unsearchable riches of Christ! When I dwell on these reflections, I become conscious that I have bestowed too much time and attention on some subjects of speculation, which have little or no connexion with the spiritual interests of Christ's kingdom. And let me inquire, whether the circumstances in which you have been placed have never betrayed you into the same mistake; and in particular, whether you have never been led to attach too much importance to the mere philosophy of religion? It is my sincere opinion that you have. Even if your philosophical views were all unexceptionable in the matter of them; it would, I think, be evident, that you have assigned them too high a place. And although the essential doctrines of the gospel may continue, amid your boldest speculations, to maintain a commanding influence over your own mind; this I fear will not be the case generally with those, who shall adopt your philosophical mode of thinking and speaking on the subjects of religion. They will be likely either to hold the peculiar doctrines of the gospel loosely, or indistinctly; or to pass over them as comparatively unimportant; or to explain and defend them merely on philosophical principles. Those who do the last of these must, to be consistent, practically adopt the maxim, that the meaning of scripture must bend to their philosophy, and not their philosophy to scripture. And thus they will cease to make the Bible the only and sufficient rule of their faith; and by whatever name they may call themselves, or their metaphysical theories, they will not in the end be far from the confines of infidelity." pp. 13, 14, 15. * * *

"To give prominence to abstruse, metaphysical speculations, is the direct and certain way to foster division. Good men may agree, and substantially do agree, so far as the essential principles of Christianity are concerned. But as to the philosophy of religion, there is no prospect of their being agreed. Now it is certainly of vast moment at the present day, that the friends of evangelical religion should be of one mind and one heart in opposing the common enemy, and in endeavouring to advance the essential interests of Christ's kingdom. With these great interests in view, who of us can be inclined to agitate subjects, which are of such a nature, and which lead so far beyond the common bounds of thought, that neither ministers nor Christians can be expected to come to an agreement respecting them?" p. 16.

* * * *

"If we examine the history of the church of Christ in past ages, we shall find that a prevailing taste among the clergy for abstruse, metaphysical speculation, and the practice of mixing human philosophy with divine truth, has been a source of constant strife among the followers of Christ, and of endless mischief to the interests of his kingdom. When those who have stood foremost among the ministers of Christ, and who have been possessed of distinguished powers of mind, have shown a dislike to the beaten track in which the excellent of the earth have walked, and a thirst for innovation or distinction; especially, when they have had a spirit to defy resistance, and to press on, reckless of consequences; then have the churches been torn asunder by the violence of strife; then has Christianity itself been wounded by the disputes and contentions of its teachers and its friends. And ought we not, with great humility and fear, to remember the dreadful fact, that scarcely any pernicious error has ever prevailed in the Christian church, which did not originate with ministers of the gospel?" pp. 16, 17. * *

"After expressing to you so frankly and decidedly how little importance comparatively I attach to the mere philosophy of religion, and how many evils will in my view be occasioned by giving a philosophical aspect to the doctrines of revelation, especially in discourses intended for popular instruction; I may perhaps be charged with inconsistency, when I proceed, according to my present design, to a discussion of some of the most abstruse, metaphysical subjects, which ever employed the pens or the thoughts of men. But I have the plea of necessity. For I am persuaded not only that you have made your philosophical speculations too prominent, but that your speculations themselves are, in some important instances, very incorrect; that your philosophy is not only excessive in degree, but erroneous in some of its principles. And as these erroneous principles have in my view, an unfavourable and dangerous tendency as to those doctrines of revelation to which they relate; I cannot but deem it important, that they should be subjected to a fair examination. And this examination must require any one who undertakes it, to investigate those very philosophical questions which you have introduced." p. 18. * * *

Literary and Philosophical Intelligence, etc.

The Camel.—The capability of bearing thirst varies considerably among the different races of camels. The Anadolian, accustomed to cold climates and countries copiously watered on all sides, must, every second day, have its supply of water; and, if this be withheld, in summer time, until the third day, on a journey, the camel often sinks under the privation. During the winter, in Syrian latitudes and the Northern Arabian Desert, camels very seldom drink, unless when on a journey; the first succulent herbs sufficiently moisten their stomachs at that season of the year. In summer time the Nedjd camel must be watered on the evening of every fourth day; a longer exposure to thirst, on a journey, would probably be fatal to him. I believe, that, all over Arabia, four whole days constitute the utmost extent to which camels can stretch their capability of enduring thirst in summer; nor is it necessary that they should be compelled to thirst longer, for there is no territory in the route of any traveller crossing Arabia, where wells are farther distant than a journey of three entire days, or three and a half. In case of absolute necessity, an Arabian camel might perhaps go five days without drinking; but the traveller must never calculate upon such an extraordinary circumstance; and, after the camel has gone three whole days without water, it shows manifest signs of great distress. The indigenous camels are less qualified to endure fatigue than any others that I know. Being from their birth well watered and fed on the fertile banks of the Nile, they are but little accustomed to a journey in the Desert of any considerable length; and, during the pilgrims' march to Mekka, several of them daily perish. There are not, of any race, camels that bear thirst more patiently than those of Darfur. The caravan coming from that country to Egypt must travel nine or ten days' journeys, on a route which does not furnish any water; and over this extent of ground they often pass during the heats of summer. It is true that many of the camels die on the road, and no merchant undertakes such an expedition without a couple of spare camels in reserve: but the greater number reach Egypt. There is not the slightest probability that an Arabian camel could ever perform such a journey, and still less a Syrian or Egyptian. The camels in most parts of Africa are hardier than the Arabian. Although I have often heard anecdotes related of Arabs who, on their long journeys, were frequently reduced to the utmost distress by the want of water, yet I never understood that a camel had been slaughtered for the sake of finding a supply in the stomach. Without absolutely denying the possibility of such a circumstance, I do not hesitate to affirm, that it can have occurred but very seldom; indeed, the last stage of thirst renders a traveller so unwilling and unable to support the exertion of walking, that he continues his journey on the back of his camel, in hopes of finding water, rather than expose himself to certain destruction by killing the serviceable creature. I have frequently seen a camel slaughtered, but never discovered in the stomachs of any, except those which had been watered on the same day, a copious supply of water. The Darfur caravans are often reduced to incredible suffering by want of water, yet they never have resort to the expedient abovementioned.—*Burckhardt's Notes on the Bedouins and Wahabys.*

Dr. J. Hancock, having resided in those parts of South America where venomous serpents are common, was led to make experiments with the various remedies for snake poisons, and remarks, that "it is with the bites of serpents, as with that of a mad dog; hundreds of things are cried up as antidotes or remedies, because not one bite in ten takes effect, at least to prove mortal, and whatever is applied obtains the name of an antidote."

"It has been determined, to a sufficient degree of certainty, that not more than one case of hydrophobia occurs in twenty instances of the bites of rabid animals.

"When a person is bitten by a venomous serpent, the first thing should be to apply the mouth and suck the wound, and that immediately, without the least delay, which may be done by the patient or a companion; next, to open the wound freely, with a knife or lancet, by several cross cuts, and instantly to suck it again, as powerfully as possible, pinching up the skin and flesh deeply by the thumb and fingers of both hands, applied all round the wound, so as to impede the circulation through the part; then to fill the wound with common salt or nitre, and the juice of any of the *aristolochias*, or other stimulant substances at hand; but the suction ought to be continued for a considerable time, and a ligature should be applied above the wound." Dr. H. recommends also a full dose of opium and

the warm bath, and remarks that if a full perspiration is produced, the patient is out of danger. Dr. H. affirms that no danger attends the sucking and spitting out the saliva—the poison only proving fatal by inoculation.

"I may here observe, that the rattlesnake constitutes an article of commerce from North America. I read, lately, in an American paper, a notice of an agreement for the supply of a certain number of *good merchantable live rattlesnakes!*" He notices the importation of these vile reptiles into England, and the danger that must arise from their escape. Indeed, in 1828, one was actually seen in the road near Taunton.

From the carelessness of sailors, not only these, but other reptiles whose bite is fatal, might be dropped overboard, and as some of them are amphibious and good swimmers, might land and become parents of a numerous progeny.

The traffick in these reptiles, and the importation of others for exhibition, merits the attention of the legislature to prohibit it altogether, under heavy penalties.

General Cemetery.—A meeting was held at the Freemasons' Tavern, in London, on the 9th of June, to take into consideration the propriety of forming a company to establish a great National Cemetery in the neighbourhood of London. Lord Milton was called to the chair, and addressed the meeting. He remarked that nearly 40,000 persons were interred annually; that the burial grounds of the metropolis were not adequate for the purposes of interment, and that none of the cities of the continent were without a publick cemetery, which afforded a decent and safe place of burial, and added much to the beauty of the place. The Marquis of Lansdowne expressed himself favourable to the proposition. He stated that the cemetery recently erected at Liverpool was of great architectural beauty as well as utility. Lord Radstock, Mr. Spottiswoode, Sir John Dean Paul, Bart. and others, all approved of the plan. Further measures were to be taken.

Large Ships.—The largest ship, says a late London paper, ever registered, was the Commerce du Marseilles, her tonnage being 2,745 15-94. The tonnage of a 120 gun ship is about 2,600 tons; examples—the Caledonia, of 120 guns, is registered in the king's books at 2,602 15-94; the Nelson, of 120 guns, at 2,601 4-94; and the George IV. of 120; at 2,602 14-94. These four ships are the largest that ever floated.

The ship under cover at the Philadelphia Navy Yard, and nearly finished, which might be launched in sixty days if necessary, is larger than either of the above, being about 3,000 tons.

Education in Greece.—There are already established in the Morea, and the islands of the Archipelago, one hundred and eleven schools, in which 7,824 pupils are receiving instruction.

Religious Intelligence.

EXTRACTS FROM THE MINUTES OF THE GENERAL ASSEMBLY.

(*Continued from p.* 484.)

The Committee to whom was recommitted the report on the reference from the Presbyteries of Madison and Lancaster, reported, and their report was adopted and is as follows, viz.—

That said Presbyteries invite the attention of the General Assembly, to certain slanderous reports extensively circulated against the Presbyterian and other denominations, involving the charge of an attempt on the part of these denominations to unite Church and State, and thus subvert the civil institutions of our country, and intimate their desire that this Assembly would take order on the subject, and by some publick act disabuse *themselves* and *their* constituents of such unfounded and injurious imputations.

In the opinion of your committee no publick act is necessary on the part of this Assembly, to refute a charge wholly unsupported by testimony and facts; nor any exposition of their principles in relation to civil magistracy and the claims of the church demanded, other than that contained in our acknowledged ecclesiastical standards, and published to the world. For the better information, however, of any who may be in danger of imposition from unfounded statements, the Assembly would refer to the following exhibition of their principles, as contained in the accredited constitution of the church.

"God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the publick good,

and to this end hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil-doers.

"It is lawful for Christians to accept and execute the office of magistrate, when called thereunto; in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth, so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.

"Civil magistrates may not assume to themselves the administration of the word and sacraments; or the power of the keys of the kingdom of heaven; or, in the least, interfere in matters of faith. Yet, as nursing fathers, it is the duty of civil magistrates to protect the church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger. And, as Jesus Christ hath appointed a regular government and discipline in his church, no law of any commonwealth should interfere with, let, or hinder, the due exercise thereof, among the voluntary members of any denomination of Christians, according to their own profession and belief. It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or infidelity, to offer any indignity, violence, abuse, or injury, to any other person whatsoever; and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.

"It is the duty of the people to pray for magistrates, to honour their persons, to pay them tribute and other dues, to obey their lawful commands, and to be subject to their authority, for conscience' sake. Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him; from which ecclesiastical persons are not exempted; much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.

"Synods and councils are to handle or conclude nothing, but that which is ecclesiastical; and are not to intermeddle with civil affairs, which concern the commonwealth, unless by way of humble petition, in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.

"That God alone is Lord of the conscience; and hath left it free from the doctrine and commandments of men, which are in any thing contrary to his word, or beside it in matters of faith or worship. Therefore they consider the rights of private judgment, in all matters that respect religion, as universal and unalienable. They do not even wish to see any religious constitution aided by the civil power, further than may be necessary for protection and security, and at the same time, be equal and common to all others."

Such are the constitutional principles of the Presbyterian Church in these United States. They were our fathers' principles before, and during the revolution, which issued in the consummation of our liberty and independence, and under the influence of which they prayed and fought, and bled by the side of the father of our country. They have been the principles of their descendants ever since. They are *our* principles still, adopted from conviction, to whose support we have pledged ourselves under the most solemn sanctions, and by the preservation of which we believe that the common interests of evangelical religion and civil liberty will be most effectually sustained.

In closing this statement, the Assembly would affectionately and earnestly exhort the members of their communion, that in the fulfilment of their civil and religious duties, they watch against all unhallowed feelings, and that they suffer reproach meekly, not rendering railing for railing, nor evil for evil, but by patient continuance in well doing, they commend themselves to every man's conscience in the sight of God.

Resolved, That it is expedient for the Board of Missions of the General Assembly, and the Board of the Home Missionary Society to conduct their Missionary operations in the west through a common Board of agency, in that part of the country. This report was accepted, and the committee discharged.

A motion was then made to dismiss the whole subject, and after considerable discussion, this motion was carried in the affirmative, and the subject was accordingly dismissed.

"The committee, to whom was referred the Memorial to the General Assembly, of John Colt, of Paterson, in the State of New Jersey, reported:—

That after due consideration of the matters contained in said memorial, and of the nature of the trust, created by the will of Dr. Boudinot, the committee are of opinion that the Trustees cannot, with a becoming, and indeed necessary regard to their duty in the trust, grant the relief requested by the memorialist. The Testator has given to the Trustees no discretionary powers over the fund; and the objects to which he has directed his bounty to be applied, being designated, the Trustees are clearly, not at liberty, either to relinquish that which passes by the will, or to surrender any security connected with it. They therefore recommend the adoption of the following resolution; and that if adopted, it be communicated to the General Assembly.

Resolved, That, in the opinion of the Board of Trustees of the General Assembly of the Presbyterian church, the prayer of the memorial of John Colt, of Paterson, in the State of New Jersey, to the General Assembly, cannot consistently with the trust created by the will of the late Dr. Boudinot, be granted.

June 1, 1830—adopted by the Trustees, and ordered to be communicated to the Assembly."

Overture No. V. was taken up, viz. an extract from the Minutes of the Presbytery of Northumberland, informing the Assembly, that Mr. James Lewers, a foreign licentiate, had passed with approbation the time and trials prescribed in relation to foreign ministers and licentiates. The documents accompanying this communication were read; when it was resolved, that the Assembly approve of the reception of Mr. Lewers, as a licentiate by the Presbytery of Northumberland.

Overture No. VI. was taken up, viz. a request of the Synod of Indiana, "that the General Assembly be requested to dispense with Synodical reports in future."

Resolved, That this request cannot be granted because it is unconstitutional.

Overture No. XI., viz. the following resolution, That in order to produce a more correct style and greater uniformity in church musick, a committee be appointed to make a selection of sober and chaste tunes to be published with a recommendation of the Assembly, and that this committee report to the next General Assembly, was taken up.

On this Overture, the Assembly resolved, that it is inexpedient at present to take order on this subject.

Overture No. III., viz. an application for a division of the Synod of Virginia, was taken up, when it was resolved, that the applicants have leave to withdraw the application.

The report of the committee, on the reference from the Presbytery of Cayuga, relative to the constitutionality of a rule of that body, which had been laid on the table, was taken up. The rule of the Presbytery of Cayuga, referred to the Assembly, is as follows, viz.—The Moderator for the time being, and the Stated Clerk, ex-officio, were appointed a committee to grant letters of dismission to ministers without charge, and to licentiates and candidates under the care of this Presbytery, to unite with other Presbyteries; and were directed to report at each stated meeting.

In relation to this rule, the following resolution reported by the committee was adopted, viz.—

Resolved, That the rule hitherto acted upon by the Presbytery of Cayuga, is inexpedient and unconstitutional.

The chairman of the Judicial Committee stated to the Assembly, that an appeal had been put into his hands, from Duncan Hamilton and his wife, from a decision of the Synod of Pittsburgh, which appeal had not been reported to the clerk of the house; and asked the direction of the Assembly in the case. On inquiry, it appeared this appeal was in the house in season; and the persons to whom it was intrusted, were not aware of the Constitutional rule requiring that it be lodged with the clerk.

On motion, it was resolved, that in the opinion of the Assembly, the rule has virtually been complied with.

Resolved, That the Judicial Committee report an order of proceeding, to be observed in trying this appeal.

The committee appointed to consider the measures proper to be adopted to promote the sanctification of the Sabbath, made a report, which being read and amended, was adopted, and is as follows, viz.—

Resolved, That the second Thursday of November next, be and it hereby is recommended to be observed as a day of *Fasting*, *Humiliation*, and *Prayer*, on account of the sin which rests upon the church, and on the whole land, by the profanation of the Sabbath; and that it be given in charge to all Synods and Presbyteries in our connexion, to take such order on this subject as may be most effectual in securing the observance of that day by the churches.

The committee appointed to answer the letter from the Rev. Colany Nee, reported an answer, which was read and adopted. Ordered that it be signed by the Moderator and Permanent Clerk, and

be committed to the Stated Clerk to transmit it to the Rev. Celany Nee.

Resolved, also, that this letter be printed in the appendix to the minutes.

The Judicial Committee reported in the case of Duncan Hamilton and his wife, the order which it will be proper for the Assembly to observe, in conducting the appeal, which was adopted.

The Assembly took up this appeal. The Moderator read the rule, reminding the Assembly that they were about to sit in a Judicial capacity, and enjoining on the members to recollect and regard their high character, as Judges of a court of Jesus Christ, and the solemn duty in which they are about to act,

The sentence of the Synod appealed from; the reasons on record which were assigned by the appellant for his appeal; and the whole record of the proceedings of the inferior Judicatory in the case, including all the testimony, and the reasons of their decision, were read.

Dr. M'Auley was appointed to defend the appellants—Dr. M'Auley was heard in support of the appeal, and the Synod in explanation of the grounds of their decision.

The roll was then called to give the members an opportunity to express their opinion on the case—after which the final vote was taken—when the appeal was sustained, and the decision of the Synod was reversed; and Mr. Hamilton and his wife were restored to the privileges of the church.

The committee appointed to draw up resolutions expressive of the views of the General Assembly, on the subject of the persecutions of the "Revived Christians," of Berne and Vaud, in Switzerland, made a report, containing certain resolutions, and a memorial to the pastors of Berne and Vaud, which was adopted. Ordered that this report be signed by the Moderator and Permanent Clerk, and be transmitted by the Stated Clerk to the Pastors of Berne and Vaud. Ordered also, that this report be printed in the appendix to the minutes.

The consideration of the report of the committee on Overture No. VII. was resumed, and after some progress made therein, the Assembly had a recess until eight o'clock.

After the recess the Assembly met.—The committee to whom was recommitted the report of the committee on the religious education of the rising generation, made the following report, which was adopted, viz.—

Resolved, 1. That the Assembly regard the religious education of youth as a subject of vital importance, identified with the most precious interests and hopes of the Christian church.

2. That the present indications of Divine Providence are such, as imperiously to demand of the Christian community, unusual effort to train up the rising generation in the nurture and admonition of the Lord.

3. That the Board of Missions be, and hereby are instructed to enjoin it on their Missionaries, sedulously to attend to the religious education of the *young;* and particularly that they use all practicable effort to establish *Sabbath Schools*, and to extend and perpetuate the blessings of Sabbath School instruction.

4. That the system of Sabbath School instruction, now in prevalent and cheering operation, be and hereby is most earnestly recommended to the attention of the pastors and sessions of all our churches.

5. That the Presbyteries be and hereby are enjoined to make the progress of the Sabbath School cause within their bounds the subject of special inquiry, and annually to transmit the results of such inquiry to the General Assembly.

6. That inasmuch as the advantages of the Sabbath School may, in some cases, be the occasion of remissness in the important duty of *Family* instruction, it be, and hereby is earnestly recommended to heads of families not to relax in their personal religious efforts at *home*, and in the domestick circle; but that they abound more and more in the use of all appropriate means to promote sound knowledge and experimental piety, in every member of their households.

7. That as there is reason to apprehend that the *Catechisms of this church* have not, in some parts of our Zion, received that measure of attention to which their excellence entitles them, it be, and hereby is recommended to pastors, sessions, heads of families, superintendants of Sabbath Schools, and all charged with the education of youth in our connexion, to give these admirable summaries of Christian truth and duty, a prominent place in their instructions to the youth and children under their care.

8. That it be, and hereby is recommended to the pastors and sessions of our churches, to make themselves acquainted with the system of *Infant school* instruction, now in happy progress in many places, and if practicable, to establish such schools in their congregations.

Resolved, That there be no election of Trustees of the General Assembly the present year.

The consideration of the report of the committee on Overture No. VII. was re-

sumed; and after having been further amended, it was adopted, and is as follows, viz.—

The committee recommend to this General Assembly, to dismiss the Overture, for the organization of a General Assembly in the western country, for the following reasons:—

1. In this land of liberty, where religion depends on moral influences, it appears to your committee to be a matter of very great importance that all who agree in their views of fundamental Christian doctrine, government, and discipline, should be united in promoting their common principles and sustaining common interests, and one General Assembly is surely best suited to form a bond of union for the whole church.

2. In the prevalence of local feelings, and sectional jealousies, there is reason to apprehend that the measure proposed might soon utterly destroy the unity of the Presbyterian church, and form into two great rival and contending bodies, those who ought ever to hold the "unity of the spirit in the bond of peace."

3. From the geographical position of the Presbyterian church, it appears to the committee utterly impossible to form any division, which would not subject both the eastern and western branches of the church, to the same evils which are now felt by this body. And when once the measure of division is resorted to as a remedy for the evil, it is impossible to conjecture, where such a measure will terminate.

4. With respect to the Overture from the Presbytery of Columbus—Resolved, That it is inexpedient at present to make any change in either the mode or ratio of representation.

The committee on Overture No. II., viz., a reference for advice from the Presbytery of St. Lawrence, reported the following resolution as a suitable answer to be given in the case, which was adopted, viz.—

Resolved, That when a minister, otherwise in good standing, gives notice in form to the Presbytery to which he belongs, that he renounces the fellowship of the Presbyterian church, or by neglecting to attend the meetings of its Judicatories after being dealt with for such neglect, gives evidence that he has done so in fact, his name ought to be struck from the roll of membership, a notice of this procedure communicated to the disowned member, and if necessary, published to the church. The congregation under the care of such minister ought to be held as still under the care of the Presbytery, unless they give evidence that they also have withdrawn, in which case, their name ought also to be struck from the list of congregations belonging to the Presbytery.

The report of the committee on the communication from the Trustees of the General Assembly was resumed—and being amended, was adopted, and is as follows, viz.

Resolved, 1. That the Trustees of the General Assembly be requested to borrow a sum of money sufficient to pay the existing debts of the Assembly, and also to meet the expenses of the current year—the sum borrowed to be repaid out of the funds hereafter to be provided.

2. Resolved, That it be recommended to the congregations under the care of this Assembly, to make, annually, a collection for a contingent fund to defray the incidental expenses of the Assembly, such as recording and printing the minutes, clerks' salaries, janitor's bill, stationary, and expenses of delegates to Corresponding bodies.

3. Resolved, That this collection be reported annually, by the congregations, to their respective Presbyteries; and by the Presbyteries be paid over to the Treasurer of the Trustees of the General Assembly, and be reported in the annual report to the Assembly.

4. Resolved, That the usual annual collection heretofore required for the missionary fund of the Assembly, be dispensed with; and that the collection for the contingent fund of the Assembly come in its place.

On motion, it was resolved, That the Board of Trustees of the General Assembly, be directed to report to the next General Assembly, a full and distinct statement of all the funds belonging to the General Assembly—so that each fund shall fully appear by itself:

1. The amount of funds for each professorship, paid in; mode of investment, and amount of annual income.

2. The number of scholarships, amount paid on each, by whom paid, how invested, and amount of annual income.

3. The Permanent Fund, its amount, from what sources has it accrued, and for what purposes, how invested, and annual income.

4. Contingent Fund, amount, together with a full statement of all monies received for Missionary, education, and other purposes.

5. A distinct statement of all the usual items of contingent expenses, for the current year.

6. A distinct and particular account of all the payments made or authorized to be made, by the Board of Trustees, during the present year, for officers' salaries—Professors' salaries—compensation of Delegates to other ecclesiastical bodies, mo-

nies paid to young men on scholarships, monies paid for Missionary and Education purposes, monies paid to Commissioners to the General Assembly; and for all contingencies—every item to be separately and distinctly stated, and whatever else may be necessary in the opinion of said Board of Trustees, to the giving of a full and particular exhibition of the funds, income, and expenditures of this General Assembly.

The report of the committee, on the subject of *Lotteries*, which was laid on the table, was taken up and adopted, and is as follows, viz.

That, although so often sanctioned by Legislative acts; although the proceeds of lotteries have not unfrequently been appropriated to benevolent and religious objects; although many wise and good men have in periods past, by their participation or agency, given countenance to lotteries, yet your committee cannot view them in any other light than that of *legalized gambling*.

It would require volumes to record all the evils resulting from this system of predatory speculation. It adds nothing to the wealth of the community. It too often takes from the uninformed poor the property obtained by labour and skill, and transfers the same without the least equivalent, into the hands of the idle and unworthy. It thus becomes the means of introducing and extending habits of gambling in all forms.—Hundreds of families yearly are reduced to dependence and beggary, and not unfrequently its deluded victims terminate their miserable existence in this world by suicide.

Contemplating this multitude of evils to individuals, to families, and to the community at large, your committee beg leave to submit the following resolutions.

1. Resolved, That in the opinion of this General Assembly, all lotteries should be discountenanced by every professed member of the Presbyterian church, as immoral in their nature, and ruinous in their effects upon individual character and the publick welfare.

2. Resolved, That the purchase and sale of lottery tickets should be avoided by every member of our church, even when the professed object of the lottery may be praiseworthy; inasmuch as it is not allowable to do evil that good may come.

3. That all the Presbyteries under the care of the General Assembly be, and they hereby are, recommended to take order on the subject of lottery gambling, to press the consideration of it and its attendant evils, upon ministers and sessions; and to adopt such plans of operation, as may free the church from all participation in this sin, enlighten, arouse, and direct publick opinion, and save our country from this and every other species of gambling.

The report of the committee on Psalmody which was laid on the table was taken up, when it was resolved that the book of Psalms and Hymns, with the alterations and additions submitted by the committee be approved by the Assembly, and its use in the worship of God be authorized in all the churches under their care.

Resolved, That the Rev. Ezra S. Ely, D. D. be appointed to secure the copyright of said book to the Trustees of the General Assembly.

Resolved, That the printing and publishing the said book of Psalms and Hymns be committed to the same committee who prepared and corrected it, with powers in regard to the printing and publication; and that Mr. Solomon Allen be added to the committee, and that Dr. Green be chairman.

And whereas an edition was published by the permission of the committee, by a bookseller in Princeton, previous to the making of the alterations and additions now to be introduced; Resolved, that this subject be referred to the committee of publication, to adopt such measures in relation to said edition as to them may seem best.

The minutes of the last session were read.

Dr. Dickey, Mr. Patrick, and Mr. Johnston obtained leave of absence.

Overture, No. XII., viz. an application from the Presbytery of Cincinnati in relation to the publication in the Western country, of the Assembly's book of Psalms and Hymns, was read and committed to the committee of publication. Resolved, that said committee have full power to make such contract or contracts for the publication of the book as they may deem expedient.

This Overture also contained a request for permission to publish an edition of the Confession of Faith. On this part of the Overture it was resolved that the Rev. Joshua L. Wilson, D. D. Rev. Robert H. Bishop, D. D. and Rev. Elijah Slack be appointed a standing committee of Publication in the bounds of the Synod of Cincinnati, and said committee are referred for direction on the subject of their appointment to the printed Minutes of 1821, page twelve.

The committee appointed to draught a letter to the Synod of Ulster, reported a letter which was adopted, and ordered to be signed by the Moderator and Permanent Clerk, and transmitted by the Stated Clerk to the Synod of Ulster.

Resolved, That it be recommended to

the Congregations under the care of this Assembly to take up a collection for the American Colonization Society on the 4th day of July next.

The report of the committee appointed by the General Assembly of 1829, on the mode of proceeding to be adopted in organizing churches, which was laid on the table, was taken up, and referred to the consideration of the next General Assembly.

The Assembly took up the appeal of Dr. John Rollins from a decision of the Synod of West Tennessee, affirming a decision of the Presbytery of Mississippi, affirming a decision of the Session of the 1st church in New Orleans, by which he had been excluded from the privileges of the Church.

The Moderator read the rule reminding the Assembly that they were about to sit in a judicial capacity, and enjoining on the members to recollect and regard their high character, as judges of a court of Jesus Christ, and the solemn duty in which they were about to act.

Dr. McAuley was appointed to manage the cause of the appellant.

The sentence of the Synod appealed from, the reasons on record, which were assigned by the appellant for his appeal, and the whole record of the proceedings of the inferior Judicatories in the case, including all the testimony, and the reasons of their decision were read.

Dr. McAuley was then heard in support of the appeal. Only one member of the Synod was present, and he declined saying any thing. The parties then withdrew. And the roll was called in part, to give the members an opportunity to express their opinion.

Adjourned till this afternoon at half past 3 o'clock.

Concluded with prayer.

The minutes of the last session were read.

The Assembly resumed the appeal of Dr. Rollins. The remainder of the roll was called. After which the final vote was taken, when the appeal was sustained, and the decision of the Synod was reversed, and Dr. Rollins was restored to the privileges of the church.

Resolved, That in the standing committee to certify the qualifications of preachers travelling from the bounds of the Presbyterian Church, the name of the Rev. Obadiah Jennings of Nashville, Tennessee, be inserted in the place of that of the Rev. Theodore Clapp, of New Orleans.*

The Assembly having completed its business, the roll was called agreeably to a standing rule; and it was found that the following members were absent without leave, viz. Rev. Henry R. Weed, Rev. Luther Clark, Rev. Morris Barton, Mr. Abijah Marvin, and Mr. James Kerr.

Resolved, That this Assembly be dissolved, and that another Assembly chosen in the same manner, be required to meet in the First Presbyterian Church in Philadelphia on the third Thursday in May, 1831, at 11 o'clock, A. M.

Concluded with prayer, singing, and the apostolick benediction.

---

* *The Standing Committee of the General Assembly, to certify the good qualifications of preachers travelling from the bounds of the Presbyterian Church, at present are,*

The Rev. Samuel T. Mills, of Smithfield, New York; the Rev. William Wisner, of Ithaca, New York; the Rev. Samuel C. Aikin, of Utica, New York; the Rev. Samuel Miller, D. D., of Princeton, New Jersey; the Rev. Ashbel Green, D.D. LL. D., of the city of Philadelphia; the Rev. Francis Herron, D. D., of Pittsburgh, Pa.; the Rev. James Culbertson, of Zanesville, Ohio; the Rev. Joshua L. Wilson, D. D., of Cincinnati, Ohio; the Rev. Joseph Badger, of Gustavus, Ohio; the Rev. John H. Rice, D. D. of Prince Edward county, Virginia; the Rev. James Blythe, D. D., of Lexington, Kentucky; the Rev. Alexander McEwen, of Abingdon, Virginia; the Rev. John Witherspoon, of Hillsborough, North Carolina; the Rev. Benjamin M. Palmer, D. D. of Charleston, S. Carolina; the Rev. George Potts, of Natchez; and the Rev. Obadiah Jennings, of Nashville, Tennessee.

View of Publick Affairs.

EUROPE.

Liverpool papers to the 27th of August, containing Paris dates to the 16th of that month, are the latest which, so far as we know, have reached this country at the time we write.

Britain.—The elections to the new parliament, consequent on the accession to the throne of the present monarch, are said not to be favourable to the Duke of Welling-

ton's administration. There were 126 new members elected to the House of Commons from England and Wales. It is calculated that there will not be more than nine or ten Roman Catholick members in the new parliament. But it cannot be certainly known, till the meeting of parliament, what will be the state of parties, or what arrangements will be made in regard to the ministry. Meetings have been held in almost every large town, both of England and Scotland, to express the popular gratification, at the recent revolution in France in favour of free government. Contributions to the amount, it is said, of three millions of francs, have been made for the wounded, and the families of those who lost their lives in the conflict with the royal troops in Paris, on the memorable 27th, 28th, and 29th of July—The meeting in Edinburgh forbore to recommend contributions, in connexion with an expression of their approbation of the revolution, under the impression that the two objects ought to be kept distinct. The Quakers had addressed the king and queen separately; and their deputation and addresses had been graciously received and kindly answered. Their majesties are said to have dispensed with a considerable part of the former court-etiquette, by which royalty received adulation and was kept at a distance from the people—their popularity has of course gained much by this change. It is fortunate for England that before the late revolution in France, the present reigning sovereigns had shown a disposition to come nearer to their subjects than their predecessors had done; inasmuch as their doing it now will appear to be the effect of choice, and not of necessity—a necessity which will be felt by every crowned head in Europe, and to which all must yield, or do worse. The king of France, with the duke and duchess of Angouleme, the duchess of Berri, with her children, marshal Marmont, the duke of Ragusa, with their several suites, arrived at Cowes, in the Isle of Wight, on the 17th of August. They came over from the opposite coast of France, (port of Cherbourgh) in two American vessels, chartered for the purpose—the Great Britain and the Charles Carroll. They were received without much indication either of displeasure or gratification. The British government, on being sounded on the subject, refused to receive the French ex-king in any other character than that of a private individual; and as such he had proceeded, with his attendants, on the 23d of August, to Lulworth Castle, where the party were to take up their residence during their stay in Britain. The prospect of a productive harvest in England was uncommonly promising; the price of grain had declined, and business in some districts was reviving and affording a degree of relief to the poor—The most important item of intelligence for us from Britain is, that our minister, Mr. M'Lane, has effected an arrangement, by which the British ports in the West Indies are to be opened to our vessels, on advantageous terms. A treaty to this effect, is said to have been brought over in the last packet from Liverpool.

France.—We last month brought down the narrative of the manner in which the late revolution in France originated and was conducted, till Saturday the 31st of July. We are now to continue our chronicle; but events of great moment have followed each other in such quick succession during the last month, that our notice of them must be brief and summary, and some of the less important we shall scarcely be able to mention. On Sunday, the 1st of August, all hope of conquering Paris by the royal troops, which had been fondly cherished till the preceding day, was abandoned, and the king and royal family, with a number of his attached friends and adherents, departed from St. Cloud (fifteen miles from Paris) for Rambouillet, distant about thirty miles to the west of the capital. A military corps of 15,000 men attended the royal party at starting; but was greatly diminished by desertion, before the arrival at Rambouillet in the evening. Here, on the next day, (August 2d) commissioners, sent for the purpose from Paris, entered into a negotiation with the king; the result of which was, that both he and the Dauphin abdicated the crown, in favour of the Duke of Bordeaux, son of the Duchess of Berri, and grandson of the king—a boy in his eighth year, and therefore not of age to have done any thing offensive or unpopular, and whose father, while living, had been the most popular man of the whole Bourbon family. The commissioners stipulated to pay the king four millions of francs, and caused one million to be put immediately at his disposal. But while they were taking measures to convey to him the other three millions, they found that the arrival of 15,000 more troops, who seemed inclined to adhere to him, had disposed him to depart from his engagements, and actually to refuse to deliver up the crown jewels, which he had carried away, and which were of immense value. When the news of this bad faith of the king reached Paris, such was the excitement, that in a few hours 50,000 men of the national guard were on the road to Rambouillet, to reduce him to unconditional submission. When the first division of these troops was near at hand, the king confirmed his abdication, gave up the crown jewels to the commissioners,

and cast himself on them for protection. Protection was granted him, and the next morning (August 3d) he set out under a military escort for Cherbourgh. He received neither insult nor gratulation on his whole journey. His afflictive situation, it is said, caused him to weep frequently and profusely. The people treated him with cool civility, and in a few instances with compassion. They took off their hats and bowed as he passed, but showed him no other token of respect. On the whole, we think their behaviour was in a very high degree laudable and magnanimous; and indeed our reading does not furnish us with the recollection of any thing comparable to the exemplary conduct of the whole French population, both in Paris and in the country, through the whole of the national insurrection (for it has been nothing less) which has recently taken place. From Cherbourgh, as we have already stated, the king and his attendants passed over to England, where it is generally believed his residence will be only temporary. Prince Polignac, the chief adviser, as is believed, of the measures that have caused the revolution, has been apprehended in his flight; and he, with one or two of his colleagues in the late French ministry, are now in the hands of the people whom they have sought to oppress—Their destiny remains to be seen. The Prince was taken in the disguise of a servant. Who can reflect on the change of condition experienced by him and his master in two short weeks, without being impressed with the mutability of worldly distinctions, and the folly of human pride!

We now return to trace the course of the proceedings at Paris for the establishment of a new government. General La Fayette had acted as commander-in-chief of the National Guard, as well as a member of the Chamber of Deputies, from nearly the first of the revolution. He arrived in Paris on the evening of the 27th of July, and from that time appears to have been the presiding genius that directed every movement which was capable of receiving direction. He probably caused the Duke of Orleans to be proclaimed Lieutenant General of the kingdom, before any assembly of the Deputies had taken place, and obtained their ratification of the appointment, when they met on the 31st of the month. On the 2d of August he announced publickly that the Lieutenant General had appointed him the commander-in-chief of the National Guard, and that he accepted the command. The day previous to this (August 1st) the Lieutenant General issued an ordinance for wearing the tri-coloured cockade, and prohibiting any other; the day following he published two other ordinances for the relief of the printers who had suffered by the royal ordinances—he remitted their fines and discharged them from confinement.

On the 3d of August the Lieutenant General, dressed in his military uniform, escorted by the National Guard, and preceded by his family, went from his residence, the Palais Royal, to open the session of the Chambers. He was received with joyous acclamations, and delivered a speech, temperate but decisive—He condemned the measures of the late king and ministry, commended the resistance and the good conduct of the citizens, declared his attachment, from conviction and inclination, to free government, and said, "I accept beforehand all the consequences of it." He recommended the revisal of the charter, the speedy passage of some necessary laws, intimated that foreign powers, particularly England, would not interfere with their arrangements, predicted the prosperity of France under the new order of things, and informed them that the night before, at 11 o'clock, he had received from the late king and Dauphin their formal abdication of the crown in favour of the young Duke of Bordeaux, and that he had, on that morning, deposited the document in the Archives of the Chamber of Peers. About 200 Deputies were present; the speech was received with great applause, and the speaker, with his family and guards, retired, amidst the shouts and salutations of the Deputies and the populace. The Deputies adjourned immediately after the speech. They met again the next day, (August 4) at 12 o'clock, their number having increased to 250. After ballotting for some standing committees, they took up the important subject of the king's abdication. This offered matter for much discussion, which seems to have occupied the attention of the Deputies during the remainder of that day, and the whole of the day following. The great point to be decided on was, whether the throne was *vacant* or not; that is, whether the nomination of the Duke of Bordeaux as his successor, by the monarch who had abdicated, should be considered as valid, or whether the nation would reject the proposition altogether; and if they concluded to abide under a monarchy, (which some were for abolishing altogether) choose a king for themselves—a king who should receive his crown as the gift of the people, and not as a matter of claim, or of right, from any other source whatsoever. At the commencement of the session, (August 6) a member, by a formal motion, accused the late prime minister, Polignac, of high treason; this was received with acclamation, and referred to a committee. Then,

after a short recess, M. Berard proposed two resolutions—1st. "That the throne is *vacant*." 2d. "That the preamble and the following articles of the Constitutional Charter ought to be suppressed, and the whole modified in the following manner"—specifying the articles to be suppressed, and those which he proposed should be amended, and some new ones that he thought should be added. After these propositions had been discussed at considerable length, they were referred to a special committee, and the Chamber adjourned till half past eight o'clock in the evening. At that hour they met, and their first act was to vote thanks to the city of Paris, for the conduct of its inhabitants on the 27th, 28th, and 29th of July, and to invite the government to erect a monument, "to transmit to the remotest posterity the event which it is destined to commemorate." At ten o'clock the committee on the charter brought in their report, and after a short debate, it was ordered to be printed for the use of the members, and to be made the subject of discussion on the following day, at ten o'clock in the morning. At that time (August 7) the discussion accordingly took place. The debate on some of the articles was very ardent, but eventually the propositions of M. Berard, and the changes in the constitution proposed by the committee, and some others which were proposed by members during the debate, were carried, and the whole constitution, as amended and altered, was adopted by a majority of 219 against 33. It was also decided by a vote of a vast majority, that "on the acceptance of the Charter as thus modified, the Deputies call the Duke of Orleans to the throne, under the title of the King of the French." The Deputies then proceeded on foot to the Palais Royal, "to carry up the message to the Lieutenant General of the kingdom." On the 9th of August the Deputies were sworn to support the new Charter, and at two o'clock the King elect, attended by his family, appeared among them. The declaration of the Chamber of the preceding day, that the crown should be offered to the Duke of Orleans on his acceptance of the Charter, was, at his request, publickly read, and then placed in his hands. The adhesion of the Chamber of Peers was then given in, after which the king elect made the following declaration:—

"Gentlemen Peers and Gentlemen Deputies—I have read with great attention the declaration of the chamber of deputies, and the act of adhesion of the chamber of peers; I have well weighed and reflected upon all its expressions. I accept, without restriction or reserve, the clauses and obligations contained in this declaration, and the title of King of the French, which it confers upon me, and I am ready to swear to its faithful observance."

The form of the oath was then handed to his Majesty; and the King, kneeling and uncovered, with his right hand elevated, pronounced in a slow but firm voice the following oath, which was heard by those outside, such was the profound silence observed by the assembly, at this solemn moment:—

"In the presence of God, I swear faithfully to observe the Constitutional Charter, with the modifications expressed in the declaration—only to govern by the laws and according to the laws; to render fair and exact justice to every one according to his rights, and to act in all things with a sole view to the interests, happiness, and glory of the French people."

Loud and repeated acclamations, and salutations of the king and queen, immediately followed the taking of the oath. When silence was obtained, he ascended the throne and made a short speech. After a few words of introduction, he said—

"I should greatly have desired, never to occupy the throne to which the national wish has just called me; but France, attacked in her liberties, saw the publick order in danger; the violation of the charter had shaken every thing; it was necessary to re-establish the action of the laws, and the power of doing it was vested in the Chamber of Deputies; you have done it, gentlemen; the modifications which we have just made in the charter, guarantee security for the future. France will, I trust, be happy at home, respected abroad, and the peace of Europe more firmly established."

Loud plaudits and cries of "Vive le Roi" were repeated, and the king, deeply affected, bowed to the assembly, retired, and shook hands with the peers, deputies, and citizens, who crowded round him. After having mounted his horse, the king was again surrounded by crowds of citizens, who took him by the hands, and he was frequently compelled to drop the reins. The queen, leading the young duke d'Aumal, and followed by other members of the royal family, stopped some time in the midst of the peers, deputies, and citizens, and spoke to several of them. "Be well persuaded, said she, that we have all one heart, devoted to the happiness of the French." The queen's dress was not distinguished from that of the other ladies, except by its simplicity. She wore a white dress and hat, ornamented with blue ribbons. The etiquette of courts was banished from the solemnity, which gives a king to

thirty-two millions of people. On leaving the chamber of deputies, the king returned to the Palais Royal, where he had a grand dinner, at which were present peers, deputies, and citizens of distinction, After dinner the king showed himself several times on the terrace, leaning on the arm of the president of the Deputies, with whom he continued a long time in conversation. In the evening the city was illuminated, and in spite of a violent storm, fireworks were set off till a late hour.

Our space forbids us to mention in detail the changes made in the charter—They amount to this, that France is now under a monarchy considerably more limited than that of Britain—in a word, *a republican monarchy*. The throne is hereditary, to the exclusion of females. All the peers created by the late king are deprived of their titles and stations—73 of them, thus deprived, have entered a solemn protest against this measure. The other peers retain their former titles and privileges; but with an express stipulation, that what relates to their order shall be open for deliberation and decision in 1831, when it is expected that there will be a new house of deputies, chosen under the present charter. The subject of the peerage has caused more difficulty, and more division of sentiment, than any other. There is no state religion. Yet it is declared that the majority of the French belong to the "Roman Catholick apostolick church;" and that the clergy of this, and other Christian denominations, shall be paid from the national treasury. This we regret; but suppose that in this, as well as in several other particulars, the most enlightened part of the deputies have yielded to circumstances. The king and each of the chambers may propose laws, and each has a negative on any law: but all laws in relation to taxes can be originated only in the house of deputies—The deputies are elected for five years. We wonder at this —the frequency of elections is the best guard of freedom. All descriptions of persons, the king not excepted, are amenable to the laws. No foreign troops can be employed but by the consent of the chambers. The trial by jury is established; and the freedom of the press is guaranteed—the printers to be legally responsible for what they publish. The king makes treaties, is commander in chief of the sea and land forces, and appoints all officers—His prime minister is made responsible for his acts—Minor points we pass over.

There were not a few who were desirous of establishing a pure republick; and it seems to be credibly stated that this would have been the government actually chosen, and that general La Fayette would have been made its president at once, if he himself had not prevented it, or if he had shown it the least favour; but that he foresaw, if the estasblishment of a republick was attempted, that it would not be well received by a considerable part of the French nation; that it would certainly embroil them with the other powers of Europe, and produce a very sanguinary war; and that from these considerations, with his usual humanity, disinterestedness and magnanimity, he was the first to propose and urge forward what has, in substance, been adopted —He is unquestionably the first man, as to influence, in France, and the most illustrious personage now living. And old as he is, long may he live, for the good of his country, and a blessing to the world. Our hope, under God, for the ultimate success of the present revolution, much depends on the extent of his influence and the wisdom of his counsels. He alone could prevail with a crowd, that had assembled to dictate to the chambers on the subject of the peerage, to disperse. Perhaps he alone has the entire confidence of all parties. Even the late king, after he had fled, consulted him, on the subject of resigning his crown. Although bred to arms, he hates war, and will do all in his power to prevent it. He is even desirous to preserve the lives of the late ministers who advised the offensive ordinances.

The style of the new king is "Louis Philippe I. king of the French." He has chosen his ministry, and appears thus far to have acted with wisdom and firmness. He has not given satisfaction to all; for that was impossible, among opinions and wishes directly opposite; but a very large majority approve and support his measures. His manifest wish is to please the people, so far as he can do it consistently with his duty. He has given a hundred thousand francs for the relief of the wounded and those who have lost relatives in the late revolution; and his enormous private fortune enables him to decline the reception of a considerable part of the stated allowance made to the king. His queen too is exceedingly popular.

The deputies have been busily employed in their department. Freedom of debate is not restrained. The friends of the late monarch speak their sentiments plainly. A number of them refused to take any part in the measures which deprived Charles the X. and his family of their claim to the throne. Some refuse altogether to attend the sittings, and their places are likely soon to be declared vacant. But an overwhelming majority are heartily engaged in supporting the new government. It is expected that after passing some important laws of urgent necessity, the present chamber will be dissolved, and a new election of deputies take place, agreeably

to the provisions of the existing charter. In the mean time, the royalists, and others deeply dissatisfied, are using every artifice, and employing every effort, to promote dissention, and to disturb the peace of the capital—but hitherto without success. In all the great towns and cities of the kingdom, the revolution has been approved with wonderful rapidity and unanimity. At Bordeaux, and in some other places, the royal troops and officers made resistance, and some blood was shed; but the evil was not extensive, and peace is now every where restored. The memory of the horrible events of the former revolution, manifestly operates as a salutary restraint.

It appears that the conquest of Algiers has not been followed, as was expected, with the ready submission of the whole country. Hordes of Arabs still remain hostile, and apparent friendship in them too often turns out to be only real treachery. The French commander-in-chief was near falling a victim to one of their plots. He was saved only by his own bravery and presence of mind, and the determined courage of a few troops that attended him on an expedition into the adjacent country. Even in the city of Algiers itself, an insurrection and massacre of the French soldiery has been plotted. A few Turks who remained were the prompters of this, and have, in consequence, been sent out of the country. Disease also is prevailing among the French troops. There is no prospect, however, that the place will be given up. Admiral Duperre has been created a Peer of France by the new government; and the soldiery at Algiers have hailed the new Constitution. We have not any definite information of the part taken by General Bourmont—He was ardently attached to the late royal family, but we think he will not cleave to its fallen fortunes.

The foreign ambassadors at Paris had remained entirely neutral, up to the date of the last advices. This was to be expected—They would naturally and properly wait for instructions from their several courts. Not one of these courts, we have reason to believe, but has been greatly agitated by the late occurrences in Paris, and the present state of things in France. The revolution will be likely to affect Britain, less than any other European power; but we have little doubt that the British ministry would much rather things should have remained as they were, than that this revolution should have taken place. Yet we think Britain will not quarrel with France—the spirit of the nation will not permit it, at least at present. The king and court of Spain, we are already assured, have been thrown into great trepidation, and are taking every measure in their power to keep the people in ignorance, and to be prepared for the worst. The same is the state of things in Portugal. But concealment is impossible; and we think that a revolution in both these kingdoms, and in Italy also, is eventually certain, and probably near at hand—Insurrections, we are informed, have already commenced in several places. And we must say, (the horrors of revolutions notwithstanding) we do wish they may take place—They are, it is true, dreadful calamities; but they are a less evil than perpetual ignorance, superstition, and slavery; and these, in the countries we have mentioned, cannot, we fear, come to an end, without revolutions. Nor will Austria, Prussia, and even Russia, remain unaffected by the change that has taken place in France. In all these countries there is, and has been for years past, a leaven of freedom in operation. It seemed to be in a measure neutralized, by the re-establishment of the Bourbon house in France, and the military force called into action to effect Napoleon's overthrow. But the secret ferment will now be quickened into new vigour and activity. It appears by the last accounts, that the powers composing the misnamed Holy Alliance are all alarmed—and well they may be. They will probably endeavour to be found in concert, in the manner in which they will act toward France. But they will have a difficult business to manage, let them shape their course as they may. The truth is, the second revolution of France, as well as the first, will affect the whole civilized world—the second, far more favourably, we hope, than the first. But what that effect will *certainly* be, we pretend not to foresee—time alone can solve the problem. It may set all Europe in a flame, and be productive of distress incalculable; and not operate, even in France, as auspiciously as present appearances seem to promise. On these considerations, some have thought and said, that the expressions of publick approbation which it has received in our country, and elsewhere, have been premature. We think otherwise; for what have we approved? Nothing but a successful resistance to arbitrary power, and the capacity which the people of France have acquired to form such a government as they think will best promote their interests and happiness. These are proper subjects for approbation and rejoicing—whatever may be the use which the French make of their privileges; or whatever may be the consequences to the surrounding nations. If men abuse their privileges and their power, we will regret the abuse; but will never regret their obtaining what was their due, and what they ought to have improved wisely and profitably. But we do cherish a pretty sanguine hope, that the consequences of

the late revolution will not prove disastrous, but highly beneficial, both to France and to the world at large. As already suggested, revolutions may be terrible; but like the convulsions of the elements in the natural world, they may end in a healthful moral atmosphere, which otherwise could never have been enjoyed. Such we hope will be the result of the experiment now in progress—If disappointed, we will submit to the order of an inscrutable providence. In the womb of that providence, events of the greatest interest seem to be struggling into birth. God is apparently on his way to work wonders in the earth. Who can look at the signs of the times—the destruction of the Mahometan supremacy, the annihilation of the Barbary powers, the revolution in France, the agitation of nations, the diffusion of the Scriptures, the missionary spirit that has been awakened, and all the benevolent and pious enterprises which distinguish the day in which we live—who can look at all this, and not see that in less than a century hence, the world is likely to wear a new aspect—But we are exceeding our bounds, and perhaps need an apology for the length to which we have extended our narrative and our remarks. We can only say, that we thought the wishes of our readers and the nature of our work demanded something like what we have attempted. Our narrative has cost us some time and pains, to collect, compare, condense and arrange the facts and dates which it embraces. But we were desirous to exhibit and leave standing on our pages a connected account of an event that may have a prime efficiency in changing—we hope propitiously—the face of the moral world—We have nothing more to say of Europe for the present, except that the Sultan Mahmoud is likely to have added to his other losses that of one of his most valuable provinces. The Pacha of Albania has rebelled, and has in the field an army nearly double to that which the Sultan has been able to send against him.

ASIA AND AFRICA.

From neither of these large sections of our globe have we, in the month past, noted any news that could be deemed important, and for any thing unimportant we have no space.

AMERICA.

All the republicks of Southern America are still in an unsettled and agitated state; and as all fear of any attempts of Spain to invade or injure them will now be at an end, we are apprehensive that the discord produced by the contending parties will rather increase than diminish. It would be a waste of time and paper, to recite, in any thing but the newspapers of the day, the ephemeral changes which are constantly occurring. We can but lament the ignorance, folly, mistakes and broils of our republican neighbours. The mass of the people in the southern part of our continent are uninformed; and their men of information, of whom they have a considerable number, seem to be governed solely by a desire of personal influence and aggrandizement. They want that genuine republican integrity, virtue and patriotism, which the circumstances of their country most urgently demand. Recent information has been received that General Bolivar is banished from the state which his skill and valour delivered from the yoke of Spain. We regret exceedingly that the voluntary exile into which he declared he was going, and which, for what reasons we know not, he has too long delayed, had not prevented this measure, dishonourable alike to him and to the Colombian republick.

United States.—When we contemplate the present state of the world, we feel that our most lively gratitude is due to the God of providence, that our lot is cast in the United States, rather than in any other country or nation of the earth. We are free from all want and tyranny, and from the danger of at least an immediate disturbance by the recent revolution of France; and we know of no other people in our world, of whom all this can be affirmed with any thing like equal truth. If we were free from national sins—from African slavery, Indian oppression, Sabbath profanation, and an abounding licentiousness of principle and practice—portending judgments to come, our cause for self gratulation would be almost without alloy. As it is, our rejoicing may well be mixed with trembling; because, however free from present trouble, we may reasonably expect that some sore chastisement is near at hand, unless prevented by speedy repentance and reformation. We well know with what contempt suggestions of this kind are regarded by the profane and careless: but this very contempt increases our danger—"Fools make a mock at sin." It seems to us that the Lord is "arising to shake terribly the earth;" and while iniquity abounds among a people who are receiving his special favours, if they escape punishment in one form they will assuredly meet it in another. "The Lord reigneth, let the people tremble—The Lord reigneth, let the earth rejoice, let the multitude of the isles be glad thereof."

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

OCTOBER 1, 1830.

BOARD OF MISSIONS.

In the August number of the Reporter, we announced to our readers the important fact, that the Board of Missions had actually at command *more men than money!* We present it again, for the serious consideration of all who love the cause of Missions. For ourselves we confess that the fact now stated, has in a measure disappointed our expectations; but at the same time we rejoice to say that this disappointment is accompanied with more than a counterbalance of encouragement.

1. We have met with some *disappointment.* It is but a few months since the language of our own Board, and that of almost every other Missionary Society in our land, justified the confident expectation, that, if *men* only could be found, willing to engage in Missionary labours, the *means* of their support would be furnished in abundance by the churches. And when we remembered that there were in connexion with the General Assembly, about *two thousand churches*, embracing *two hundred thousand members* in full communion, and that many of these churches, and a very large number of the private members of them, were really affluent and independent—when we reflected that the humble pittance of *fifty cents* a year, contributed to this Board, by each communicating member, would yield an annual revenue of *one hundred thousand dollars*—when we received, and published to the churches very many affecting appeals from the destitute—and when we recollected the numerous pledges of liberal patronage which had been given to this Board, by individuals, churches, Presbyteries, and Synods, in different parts of our country, we felt ourselves fully warranted in entertaining and expressing a confident expectation that *money* would not be *wanting*, when *men* could be found to enter the Missionary field.—With these circumstances in view, we did not then expect, what now proves to be true, that the number of Missionaries actually engaged in the service of the Board, would in a short time, so far exceed the *means in hand* for their support, as to render it necessary for the Board to *anticipate* the annual contributions of their 400 Auxiliaries, by borrowing money to enable them to meet their engagements. Such however is the fact—and although we are fully aware, that the present state of our treasury is owing in a great measure to the circumstance, that the annual payments from our auxiliaries, are not ordinarily, made until the month of December, still, we cannot refrain from expressing our regret and disappointment. And opposed as we are to the system of *loaning money* for the purpose of carrying forward Missionary operations, we do again most respectfully and earnestly appeal to individuals, to Elders, to Ministers, and to Auxiliaries, for *pecuniary aid.* You see, brethren, our pressing necessities; and you possess the ability to afford us relief.—Can you find it in your hearts to withhold the funds which are indispensably required to sustain the faithful labourers who are are *reaping the whitened fields of our own country?* We have confidence in the churches, and we *wait* for a reply.

2. The fact stated affords us *great encouragement.*

The moral desolations of our land have been disclosed—the cries of the needy have been uttered—and a truly *Missionary spirit* has been awakened

in the *schools of the prophets*, and among many of the *pastors* of the churches in the middle and eastern states. In this way it is, that the number of our Missionaries has been increased, within the short space of two years, from *thirty-one*, to *more than two hundred!* Within the last *four months*, *forty* new Missionaries have been added to the 198 reported to the Assembly in May, and about *thirty* more are, at the present time, applicants for missionary appointments. Some pastors of churches in this highly favoured region of the country, who had agreeable settlements, and a competent support, and a goodly number of the most talented youth from our Theological Seminaries, inspired with new zeal in the cause of Domestic Missions, have cheerfully turned away from the well watered gardens of the East, and in the humble character of Missionaries, have offered themselves as pioneers to "prepare the way of the Lord," in the comparatively parched and barren wilderness of the South and West. It is well worthy of particular notice also, that this truly astonishing increase of Missionary labourers, has occurred at at a time when the amount of compensation appropriated by this Board to its Missionaries is only about *one-fourth* of what it was when they employed only thirty-one, and paid them at the rate of $33 per month. To the Board of Missions, these things are truly encouraging, and they must be still more so to the dwellers in the wilderness, whose Macedonian cry has at length been heard by many, who are now responding, through the Board, "Here are we, send us." For these propitious circumstances the Board desire to be unfeignedly thankful, and to give all the glory to the Great Head of the Church, to whose gracious interposition and blessing, they are exclusive debtors for all the good that has been accomplished through their humble instrumentality—and now, to all their friends and patrons throughout the country, they would affectionately say, Brethren, "let us not be weary in well doing," "to do good and *communicate*, forget not." The fields are "white unto the harvest," the spiritual reapers are ready, but "How shall they preach, *except they be sent?*"

SELECTIONS FOR THE MONTHLY CONCERT.

CEYLON.

Remarkable progress of Missions.

The following extract from a letter of the Rev. Levi Spaulding, a Missionary in Ceylon, to his brother in Dover, N. H. dated November, 1828, presents a very brief, but striking view of the truly encouraging success which has attended the labours of our Missionaries in that Island. Let the Christian read and be grateful, and give to God all the glory.

"When we arrived, there were only two stations at which the old houses and churches had but partially emerged from the ruins of a hundred years exposure to rains and banyans. The buildings, at the other three stations now occupied, were tumbled down, overgrown with bushes, and inhabited by owls, serpents and scorpions. At each of these five stations, there are now comfortable houses and other buildings for the accommodation of a family and a church. Then there were about a dozen native free schools, connected with the mission, in which there might have been 400 boys—now there are more than *ninety* schools and *four thousand* children connected with us. When we came, there were no girls in these schools—now, eight or nine hundred of the above number are girls. Then, there was in use in these schools, an old Dutch catechism, written on the ola, and a few, very few tracts and scripture extracts—now, we have a tolerably good introductory school book, and a compendious catechism, both in print, and in use, and as many as a thousand copies of either Gospels, or Epistles, or portions of the Old Testament, are read in the schools every day. Then, there was no press, and only about one tract to one thousand people—now, we have three presses, and have printed, and with the exception of a few on hand, have distributed one edition each, and some of the second and third edition of fourteen different tracts. Then, our system of boarding schools was like the world at the creation

—without form or void, and a few youth who attended, were almost compelled to come—now, that shapeless beginning has assumed a form and system and motion with one hundred and fifty boys, and thirty girls, and our Seminary stands higher above the heads of the people here, than Oxford or Cambridge above the people of England: though it may be unworthy the name of a College or University. There was, then, no well educated native to assist us—now, fifteen or twenty young men of good promise have left the seminary and are either employed by us or others as teachers or as readers. Others who have been taught in our mission, though they have not pursued a regular course, are employed by Government, as interpreters at their courts, or as parish notaries, &c. Then, three native lads had been admitted to one church—now, there is more than one hundred. Then, the people heard and saw evil spirits, and goblins, in all these old Churches and houses, and considered themselves polluted if they ate or drank on our premises—now, these ghosts and demons have all fled, and many of the first classes bring their sons to eat and drink and sleep and live within our gates. The best of us then, was only able to stammer in the Tamul language, and as for the Indus band, they had only begun the alphabet, and could not speak a word; and were all quite unaccustomed to the climate—now, there is no one among us who does not, on any occasion, speak readily extemporaneously—and as for our constitutions, we are become natives. True, we are not so able to endure fatigue as when we came—our gait and motions are slower—but with more experience and prudence we may do twice as much in a month that will turn to account; and find ourselves quite as free from pain, as we should probably be, if in America. It is true, the effects of all our labors on the mass of the people would not be very visible to a traveller—but we who have been on the ground, can see, that the progress of sin is in some measure checked; it does not roll through the country like a flood as it did then. It only bursts out occasionally—or flows in hidden channels. A spirit of inquiry is excited, the shadow of heathenism on Sevans dial has gone back ten degrees—the stone is rolled from the well's mouth; and were it not for the two giants, Caste and Customs, who hold this people with more than an iron grasp; I see few obstacles to the entire triumphs of Christianity.

NORTH AFRICA.

The following extract from the Journal of Mr. Bird, contained in the Missionary Herald for September, presents in a very affecting light, some of the errors and superstitions of the Mohammedan religion, and contains a triumphant exposure and refutation of the same. The passage of the Journal quoted, is dated at the Island of Jerba, June 12th, 1830.

This morning the pilgrims at Mecca commence their sacrifices, and the day is held sacred all over the Mohammedan world. It may be called the Good Friday of the Moslems. The captain of the port prepared a sort of public breakfast at the custom-house, to which I with the rest was invited. Almost the first conversation was on the subject of religion. Our host began by giving what he called a true account of the supposed crucifixion of Jesus Christ, saying, of course, that God, at the moment of the crucifixion, took Jesus away in a miraculous manner, and substituted another man who resembled him. When he had finished, I begged leave to ask how it was possible, if such a substitution were made, that both Christians and Jews should, from that day to this, have agreed in maintaining the contrary. What could have been the object in the divine mind of concealing such a thing from Jesus' pious friends, for these were by common consent devout and holy men. Why should God deceive his own people, and leave them to go forth under this deception and publish to all the world a religion having for its very basis the false supposition that Jesus was crucified? You may say that you do not know that Christians at first did publish such a religion, for that that we have corrupted the Gospel history. But this corruption I utterly deny, and you cannot prove it. How can you prove that your Koran has not been corrupted? You will say that all history from the days of Mohammed downward, has uniformaly represented the Koran to be just what it is at present, and that no one disputes this testimony. In the same manner, in regard to corruptions of our Gospel, we can say in opposition to Mohammed, that all history, from the days of Jesus downward, had uniformly represented the Gospel to be just what it was, when first it was contradicted by him, and no one had disputed the testimony of history on that subject. Multitudes of authors had written upon the Gospel long before

Mohammed's days, all whose quotations from that book were found to accord very exactly with the Gospel as it exists among the Christians of the present age. I acknowledged freely that many corrupt practices had crept into many churches of Christians, and that also a few corrupt books had been written, calling themselves Gospels, in which, for aught I knew, they might find the name of their prophet and a denial of the death of Jesus, but contended that these things were no proof that Christians had corrupted their books. Without yielding the point at all, they began to ask why we chose to follow the illiberal example of the Jews, in receiving some of the prophets and not all: adding that we were as culpable in adhering to Jesus, to the exclusion of subsequent prophets, as the Jews were in adhering in the same way to Moses. I replied that in every case of receiving or rejecting a prophet, we ought to be governed entirely by evidence; that when God wished to change the customs of Moses, he sent Jesus with all the proofs that any man could possibly demand, to show that the proposed change was that of divine and not mere human authority. Now Mohammed, if he would change our customs and faith, is bound in fairness to exhibit his credentials as did Jesus. We are ready to follow all the prophets, but we expect them to show some proof, beside their own bare assertion, that they are such. Had Mohammed raised one man from the dead, it would have been evidence that he was from God. Had he brought proofs that the Christians had corrupted their books; we might have believed him in that respect also; but how can we believe without reason? Without proofs we have not the means of believing. It is not because we are obstinate, that we do not believe in Mohammed, it is because that, with such slender proofs, we cannot. We feel that we are accountable for our faith, and that God would justly condemn us, at the day of judgment for believing in any prophet without good evidence. We wish to follow the truth. We are not Christians because our fathers were such, but because we see that Christianity has truth on its side. Now look at the arguments which support your system. What is the sum of them? The prophet's word and the prophet's sword. These are no arguments: they may spread a religion, but they are no proofs of its truth. The religion of Jesus was not spread by such means: but its glory is, that it was spread by fair argument, by persuasion, by suffering. Here they had to acknowledge that their religion was not spread, at least at its commencement, but by the sword, and I understood the captain of the port to quote to the others a passage of the Koran, authorizing Mohammed to resort to that mode of propagating "the faith." They seemed to feel, too, that the fact made against them in argument, for that since the sword was employed, the conclusion was natural, that rational proofs were wanting. You say, I continued, that we Christians are like the Jews; that we treat Mohammed as they did Jesus; that is we were both under the guilt of rejecting a prophet of God. Now you know that, from the days of Jesus until the present time, the Jews have been scattered all over the world and subjected to the most cruel oppressions. This you acknowledge to be a judgment of God upon them for rejecting Jesus. If then Christians are under a similar condemnation, we ought to expect God to treat them in a similar manner. But it is now 1,200 years since our fathers rejected Mohammed, and I do not see any special manifestation of divine anger upon them. I do not see but that Christian nations are nearly or quite as rich, and powerful, and enlightened, and flourishing and happy, as the Mohammedans. At this they smiled, for it is notorious among them that, in all the improvements of civilization, Christians are infinitely their superiors. I left the company to go and get my New Testament at the wharf, hoping to have some further conversation with them; but when I returned they had all gone into the city. I afterwards, however, saw the captain of the port, and made him a present of a book, begging him to read it, as he had expressed a readiness to do, and to be assured at the same time that he was reading the pure, unchanged, original Gospel of Jesus Christ.

SANDWICH ISLANDS.

Station at Honoruru.

The following brief notices are extracted from a report of this station, including all the Schools on the Island of Oahu, dated, October 16th, 1829, and published in the September number of the Missionary Herald.

As an evidence of some progress among the people, we are happy to mention the erection of a very large school house, 128 feet in length by 37 in

breadth for the accommodation of our higher schools, or classes, on the monitorial plan; also a very large church, 196 ft. in length by 63 in breadth. The house was dedicated on the 3d of July, with appropriate and very interesting exercises. It was filled at an early hour, and many assembled around the doors. Probably 5,000 were present, besides some foreigners.

The following day, at a public dinner, Kaahumanu repeated in a public manner the sentiments of the king, gave her sanction to them, and represented this expression of the will of the king, as binding on all within his dominions. We felt some concern for the exposure of this youth on this aniversary. The same evening, however, he took tea with the mission family, spent the evening, and joined in a hymn and prayer.

Admissions to the Church and the Candidates.

The next day, the first Sabbath that our new meeting house was occupied, it witnessed a scene equally as interesting as the dedication, while the church attended on the ordinances of baptism and the Lord's Supper. Twelve persons, having been sometime propounded, were baptised, and entered into solemn covenant with the church. Fourteen others having been carefully examined, and having given pleasing evidences that their faith and hope are built on Christ, the chief corner stone, were propounded for admission. These maintaining a decent walk, and receiving further instruction with respect to the nature of the ordinances, and of church discipline on the 20th ult. were baptised and admitted into covenant fellowship with the church. Besides these evidences of the work of the Holy Spirit at this place, these happy fruits of the preaching of the Cross of Christ, many hundreds of the people have come to us confessing their sins, desiring instruction in the way of salvation, and proposing to give themselves to God as his servants. About 500 of them are formed into a sort of inquiry meeting. While we rejoice to see so much evidence of a great moral change in the habits and characters of hundreds, and we might almost as well say thousands, who seem to have exchanged an exceedingly vicious for a moral life, we deem it necessary to proceed with great caution in admitting any to the church, who have not, for a considerable length of time, given evidence of a radical change of heart.

Schools, for training Native Teachers.

[Considerable exertions, similar to those described below, for training native teachers, have heretofore been made by the missionaries, especially at Lahaina, and Kairu. But in no other case perhaps have the chiefs done so much to forward the work.]

Some years ago it was proposed to Kaahumanu to build a large school house near our establishment for the purpose of affording instruction to the chiefs and school-teachers, engaging as a condition on our part, to furnish it with writing tables. About a year ago, she applied to her brother, governor Adams for the timber, and we purchased in April last about 400 feet of boards for the tables. These were paid for by the residue of a donation given by commodore Vassilieff and his officers, and which had been reserved for this purpose. The house has been erected, and tables, blackboard, &c. fitted up; and three distinct classes have been accommodated here the summer past: one composed of about 80 school-teachers, chiefly under the instruction of Mr. Chamberlain and Doct. Judd, who have directed their attention to systematic writing and arithmetic, and the art of school teaching. During one quarter Mr. Shepard met them once a week to teach them reading. Another class, consisting of about 30 of the most interesting females at this place, were under the instruction of Mrs. Bingham, Mrs. Judd, and Miss Ward, who have endeavoured to raise their characters, improve their minds, and fit them for usefulness, by teaching them the duties of religion and social life, together with reading, writing, and the use of the needle; and this with special reference to their becoming teachers of others in due time. Another class consists of six young men of hopeful piety and promising talents, who have been selected to assist Mr. Bingham in prosecuting translations, and to receive special theological instruction, with a view to their highest usefulness among their countrymen. They are already useful at funerals, conference meetings, &c. Mr. B. has also attended on another class, consisting of Kauikeaouli, Haalilo, Kinau, Ii, and Kamaikaui, a daughter of Mr. Young, who are learning to read English and render it into Howaiian, and who attend to writing, arithmetic, psalmody, and Scripture history.

The number of schools under our superintendence is 150, including, accord-

ing to the returns in July last, 4099 pupils: viz. Honoruru 40 schools, containing 399 men, 438 women, 47 boys, and 36 girls—total 920; in other districts 110 schools, 1150 men, 1656 women, 183 boys, 190 girls—total 3179; which added to the 920 scholars in Honoruru, makes the total on the island of Oahu, as above, 4099. It will easily be seen that where so large a portion of those who attempt to learn are adults, who are frequently burdened with heavy taxes, both on their time and on the fruits of their labour, the attendance at school cannot be as constant, or during as many hours in the day as is expected from learners of the common age in a civilized country, and that the progress of our common schools, other things being equal must be comparatively slow.

The Object and Effects of the Schools and the Press.

To give the people ability to read the word of God, to encourage and accustom them to read and understand, to treasure up and practise those sacred truths which we publish, is at present the primary object of our schools in general. A great point is gained, if one-fourth of the population are willing to devote one hour a day to this object. Every day's experience shows us that our schools are every where nurseries of a pure morality, and in numerous instances, of vital piety. A great proportion of those who receive our books feel a sort of obligation to obey the moral instruction which they contain. Estimate, then, if you can the value and importance of our printing press, by which we can easily disseminate annually three or four millions of pages of evangelical publications among forty or forty-five thousand of pupils, who are thus furnished with such means of grace, as to leave them without excuse, if they do not believe on the Son of God to the saving of their souls. In this connexion you will rejoice to know that the edition of the Gospel of Luke, which was finished last March, is in the hands of the people, read and studied by multitudes with great satisfaction. Another edition of our hymn book, containing 100 hymns, has been called for, and has been printed, making 20,000 copies of the enlarged work. We have printed also the Acts of the Apostles in an edition of 10,000 copies, and a tract from Exodus and Leviticus, containing 112 pages, in an edition of 10,000 copies, and 20,000 spelling books. The translations of the Psalms is in hand, about 25 of the first in order we intend to print soon.

We might add as evidences of improvement here, the attention of the people to Sabbath schools, the institution of Christian marriage, the construction of better habitations than formerly, thousands of garments made up by their own hands from foreign manufacture, and a pretty general abstinence of the whole mass of native population, with some sad exceptions, from the use of ardent spirits, from ordinary labour on the Sabbath, and from gambling or games of chance.

NOTICES OF THE STATION AT WAIMEA.

Admission to the Church and Character of the Converts.

WAIMEA, the only station on the Island of the Tauai, is occupied by Messrs. Whitney and Gulick, with their families. All the schools on the island, together with the church and all the means for diffusing religious knowledge, are under their care. Mr. Whitney under date of February 17th, 1830, remarks—

Of late, we have not seen so much of what we believe to be the special operations of the Holy Spirit. Our meetings, however, are well attended, and not a few are still inquiring after the truth. Seven have been admitted to our church the year past, among whom is our governor, Kaikioeva. Three are newly propounded. The whole number of natives members of this station at our last communion was fifteen. All of them so far as we know, have hitherto walked worthy of their profession.

Mr. Gulick, under date of Feb. 18th, makes the following remarks respecting the extent of religious knowledge, and the kind of religious feeling manifested by the people.

Yesterday a man who lives with me, came to my study, to converse on the subject of religion. He thinks he has recently been converted. His previous conduct together with his conversation, afford us a pleasing hope that he is indeed born again. Still, however, we are not free from anxiety on his account. But from his regard for the Word of God, we trust the work is the operation of his Spirit, and that it will be perfected.

Although I have frequently seen persons weep, when conversing with them on the subject of religion, there seems to be with us, very little of that deep feeling, which was common in Brainerd's congregation. I suppose the reason is too obvious. We are not Brainerds. We, however, occasionally, have evidence of a truly tender conscience.

An instance or two may perhaps be worthy of notice. Deborah, formerly queen of the leeward islands, and called Tapule, was seen weeping very freely; the cause of her sorrow being inquired, she replied that she had overheard a missionary praying in secret for the conversion of her countrymen, and she wept when she thought how few of them repented, after all that was done for them.—On one occasion I asked Maria, one of the new converts, if she still loved Jesus Christ. She answered, "My heart follows after him and does not forsake him." I said why do you love him? She replied, "Because he died on the Cross to save me." Perceiving the big tear start from her eyes, as it frequently does when she converses on this subject, I said, why do you weep? She answered, "Because of my great love to the Saviour." And we have better evidence than mere words can afford that this is the language of her heart.

She told me one morning, the thought had often come into her heart, that she ought to go to some dark place, meaning where there was no knowledge of God, and of the way of salvation, and exhort the people; but that she thought afterwards, perhaps it was her duty to stay at home, and try to persuade her neighbours to serve God. Hers does indeed appear to be a decided and glorious change. Not long since she was one of the vilest, most dissolute, and most hopeless of a degraded people. When almost ready to despond, I am sometimes reanimated by conversing with her, and by reflecting on her case.

Week-day and Sabbath Schools.

Respecting these, Mr. Whitney remarks—

There are eighty schools and as many teachers, extending to every village on the Island. At a late examination there were 2,350 scholars who could read. About the same number can write, but for the want of paper, slates, &c. they did not exhibit. Many others are learning, but we do not encourage any to exhibit, but such as can read in any place to which we choose to appoint them. Owing to the want of competent teachers our schools have not made the proficiency we could wish. We hope, however, to make some special exertions, and that ere long the teachers will be better prepared for their work.—As knowledge increases, there is a regular progress in the morals of the people. Habits formed and matured in the darkness of paganism are daily yielding to the sober, modest and industrious manners of civilized life; and superstition, with its attendant evils, is retiring before the light of the sun of righteousness.

On the subject of Sabbath schools, Mr. Gulick adds—

We have at present two Sabbath schools. I should say, from 50 to 150 pupils attend. They read the Scriptures, and recite portions of them from memory. Thirty verses is a common lesson. One female, apparently near 60 years of age, and obliged to use spectacles, recited 37. A middle aged woman repeated 62. These lessons, I understand, were committed in one week. I usually meet with one or the other of these schools after the morning service, and ask them some questions on the discourse which they have heard, and occasionally on the parts of Scripture which they read or recite. Mrs. Gulick purposes to commence a school for children, next Sabbath. The last examination of schools, which occurred about two months since, I was unable to attend. Kaahumanu accompanied Mr. Whitney around the island on that occasion, and, as he informed me, gave the people much excellent advice.

CORRESPONDENCE OF THE BOARD OF MISSIONS.

Presbytery of Wabash, Indiana.

[We have recently received the pleasing intelligence, that this Presbytery has adopted the plan of correspondence recommended by the Board of Missions, and we publish the following letter from the Cor. Ex. Committee of said Presbytery, entire—hoping that the appeal made will find its way to the hearts of some, who are anxious to enter upon Missionary labors.]

Bloomington, Ind. Aug. 6, 1830.

Rev. and Dear Sir,—The Wabash Presbytery at its Session in April last, approving of the recommendation of the Board of Missions of the General Assembly, appointed an executive committee of Missions.

This committee, from various causes, has been retarded in its meeting, but at length met, on the 4th inst. and resolved to commence, without delay, a correspondence with the Assembly's Board.

The tract of country which this Presbytery includes as its bounds, is very extensive. It includes 15 counties in Indiana and 2 in Illinois. A part of these counties are densely settled, for the age of the country, whilst other parts are but sparsely settled. The people who are Presbyterians strictly are few.

The organized churches are 17 and these are included in 13 of the counties. One only of these churches has a settled pastor, and that church has three separate places of meeting. Six churches only have a stated supply; and four of these have but two ministers to supply them, and one of the other six is supplied one sabbath a month by a minister living in another county. The other ten churches have only occasional supplies; and with several, the occasions are very infrequent.

In several other places, where no churches are gathered, some few Presbyterian members and families are scattered; and in some of these places it is probable that some months of well directed missionary labors, would result in the formation of a church.

And all these places might be formed into districts, to be occupied by missionaries with great profit. But we *must have men*, ministers, or we *lose the churches* we have, and we shall get few if any more unless in these bounds we have an increase of ministers. What, brethren, can we do, but look on the waste lands and mourn? Cultivate to be sure a little field about our tenement, as great, as with its difficulties, our time and our strength will admit, and then look over the rest of the land and mourn, that it lies waste, and brings forth weeds and thorns and brush. Brethren, our hearts desire and prayer is after ministerial help. To whom should we look? We look to our mother church—we *look* to your *venerable board*, and we beg for *help*—we ask you to send us men whom we know not, but *men* in whom *you* have confidence, for we know not any to recommend to you, nor have we the means to support them. Some funds, amounting in all to $15 00 are in the hands of our Presbytery, subject to the order of your board. And if you can appoint two or more to our bounds, and let us district them, we can raise something for them. We believe about one fourth of a sufficiency to keep them labouring in the field. Pray pity us and send us the men if they can be had, but let them be men who will *stay* when they come, otherwise we had better do without them.

When we say two, we only ask for few because we know the men at command are few—"The laborers are few." Many are needed in our bounds, and the difficulties of being without are yearly increasing. Pray for us, and help us, and assist us to lay the foundations of society, and to rear up in the waste places the *churches* of our Redeemer.—God is with us in our toils, and our desire is that His kingdom may come.

Yours truly,

ISAAC REED,
B. R. HALL,
D. H. MAXWELL,
Executive Committee of Missions of Wabash Presbytery.

Presbytery of Crawfordsville, Indiana.

A few weeks since we were officially informed, by a letter from the Rev. James M. Ray, that this Presbytery, at its spring sessions, formed an auxiliary connexion with the Board of Missions, and adopted the following preamble and resolutions, viz:

Whereas, The General Assembly of the Presbyterian Church have recently taken effective measures for enlarging the power and extending the operation of the Board of Missions, acting under their direction; and viewing it vitally important that our vacant churches should be speedily supplied with able, faithful, and orthodox ministers: Therefore,

Resolved, That this Presbytery become auxiliary to the General Assembly's Board of Missions, and that every church session under our care be requested to form itself into a Missionary Society, auxiliary to this Presbytery.

Resolved, 2. That at every stated spring session of the Presbytery, there be an Executive Committee of five appointed, to transact the business of Missions during the time that intervenes between the meetings of the Presbytery—and that they be the organ of communication between the Presbytery and the Parent Board.

Resolved, 3. That every church session be authorized to direct any portion of its contributions to be applied to the care of the Home Missionary Society; and the executive committee of Presbytery shall be their organ of communication with that Board.

Resolved, 4. That the stated clerk of Presbytery, be directed to forward a copy of the above resolutions to each church session within our bounds.

The subject of appointing an executive committee for the Presbyterial Missionary Society was taken up, and Brother John R. Moreland, Isaac Cave, James Thompson, J. S. Thompson and James M. Ray, were appointed that committee.

Attest,

JAS. THOMPSON, S. C. P.

[An extract from the proceedings of the Executive Committee just named, on April 26, 1830.]

Resolved, That the stated clerk of Presbytery be requested to inform the several churches of the organization and officers of the executive committee, and request the several church sessions immediately to form their churches into Missionary Societies, auxiliary to the Crawfordsville Presbytery, on the plan suggested in the Missionary Reporter—and that the contributions of 25 or 50 cents a member therein named, be raised before the 1st Sabbath in July for the present year, and transmitted, with the number of members to J. R. Moreland, Treasurer of Presbytery, and that they be requested to endeavour to extend the circulation of the Missionary Reporter in their several congregations.

A true Extract,
Attest,
J. M. RAY, Scc. Ex. Com.

Presbytery of Lexington, Va.

We have just received official information that this Presbytery, at its recent Sessions in Lewisburg, adopted the plan of Correspondence recommended by the Board of Missions, and also, that they have now in the hands of their Treasurer, subject to the order of this Board, $160 from the Female Benevolent Society of Staunton, Va. and $95 collected in the Presbyterian church of Lewisburg, Va. at the meeting of the Presbytery.

The Corresponding Executive Committee for the present year consists of the Rev. Conrad Speed, D. D. Rev. Francis M'Farland, Rev. Joseph Smith, and Messrs. Joseph Brown and Joseph Cowan, Elders.

At the request of said committee, the Rev. Wm. G. Campbell has been appointed a Missionary for one year—and one or two more who expect to be licensed by the Presbytery will probably be commissioned in the course of a few weeks.

A NOBLE EXAMPLE.

[The following letter addressed to the Corresponding Secretary, was received a few days since, from the Pastor of the church at St. Louis, Missouri. It presents an example of Christian liberality on the part of a "*frontier church*," which we certainly hope will "*provoke*" many of the older and more favoured churches in our connexion, "to love and *good works*."]

SAINT LOUIS, Aug. 2, 1830.

Dear Sir—Since my return to this city, in looking over the list of auxiliaries to your Board, I find the church of this place is omitted, and supposing that omission to arise from your having received no official information upon the subject, I send you the following extract from the Records of Session of January 2, 1830.

"In pursuance of the recommendation of the General Assembly, the Session passed the following resolution:—

"*Resolved*, That this Session highly approve of the measures taken by the General Assembly's Board of Missions, for collecting funds and extending its aid to destitute parts of our country, in order that they may be supplied with the preaching of the gospel, and that we will co-operate according to the plan proposed by said Board."

Elder John Shackford is the treasurer of Session, in whose hands there are at present $105 55, subject to your order. It may also be gratifying to your Executive Committee to learn that this frontier church engages to contribute at least $100, annually, to the funds of your Board. Your fellow labourer in the gospel. WILLIAM S. POTTS.

Great want of Missionaries in Tenn.

In a letter addressed to the Corresponding Secretary, dated Rutherford County, (Tenn.) Aug. 28, 1830, the Rev. Jesse Alexander, says,

"I have just returned from a voluntary mission of seventeen days through the counties of Warren and Franklin. In this time I preached fifteen sermons and administered the Lord's Supper in three vacant churches: my feelings at the close of these communions were indescribable. When I saw the assembly solemn and attentive, and the tear stealing from many an eye, every thing appeared encouraging for the increase of the church; but when I reflected that they were not to hear another sermon for six or eight months, my hopes were blasted, and all I could do was to pray that the Lord would send labourers into his vineyard.

"Two of these churches, Ebenezar and Craggyhope, both in the county of Franklin, (Tenn.) requested me to write to the Assembly's Board of Missions to send them a Missionary.

"I reside in Rutherford county, and have charge of four churches; to three

of these I preach on Sabbaths, to the fourth on week days.

"There is not another Presbyterian preacher between me and the Cumberland Mountain, a region of ten counties, the most of them thickly populated. I have frequently left my charges, and travelled through these counties, and preached to the vacant churches and neighbourhoods, where I could find some times two or three Presbyterians settled together; some of them had not heard a sermon for years. In pursuing this plan I have for years past preached nearly every third day through the year, but my constitution is broke, and my health gone. I can do no more. I hope you will come over and help us."

REPORTS OF MISSIONARIES.

Pennsylvania.

From the Rev. John Joyce, Allegheny Town, September, 1830:

"The latter end of October last, I was favoured by Divine Providence with health to recommence my labours in Allegheny county. One half of my time I gave to *Laurenceville*, a village adjacent to the garrison, on the Allegheny river, two miles above Pittsburg. The vicinity is populous, and filling up rapidly with the summer dwellings of families from the city. There is no place of worship in the village. A few of the families only find it convenient to attend public worship in Pittsburg. Had the people of that place a convenient meeting-house, and regular preaching, I have no doubt a Christian church, respectable for its numbers and weight of character, might soon be formed there. Were these points gained, provision would be made for the religious improvement of the soldiers and public officers of the garrison; and how desirable is it that the guardians of our civil liberty should themselves be blest with the spiritual freedom wherewith Christ makes his people free. The Sabbath school in *Laurenceville* is well attended, and several Christian men whose locks begin to whiten, do not think it beneath them to act as teachers in the school. Your Missionary has had much satisfaction in proclaiming 'the word of life' to the children, the teachers, and the people of Laurenceville.

"Braddock's-Fields, is a place which demands special attention, there is a very flourishing Female Seminary near the meeting-house at the Fields. I devoted every second Thursday to that place. My audience was composed of about one hundred persons, including the members of the family.

"The necessity of cultivating this garden spot will be evident on recollecting, that, in the common order of Divine Providence, the present and eternal interests of a family, perhaps a neighbourhood, will be lodged in the hands of each individual of that juvenile congregation. Some of the young ladies have 'submitted to the righteousness of God,' and have, as we hope, 'obtained mercy.' Thus 'the weak take the prey,' and on the ground where British soldiers fought and fell, a mightier struggle is now carried on, and the youthful soldiers of the cross are 'made conquerors, and more than conquerors, through Him who hath loved them and given himself for them.'

"Allegheny Town afforded me a very pleasant field of labour for the remaining part of my time, being invited by the Rev. Joseph Stockton, and the people to whom he preached every second Sabbath in that town, to occupy the pulpit the other half of the time. I cheerfully entered on this inviting service, and continued to preach there up to the third Sabbath in last month. My beloved colleague and myself had the pleasure of organizing a church, and of obtaining the aid of brethren whom all judged qualified to sustain the office of 'Ruling Elders' in the house of God; a want which heretofore had prevented my respected colleague from attempting to form a church. We were privileged to sit down with between sixty and seventy professed disciples at the table of our common Lord.

"The Sabbath school in Allegheny Town is in a very flourishing state; the elders of the church 'take the oversight thereof willingly,' and when the new meeting-house is erected and suitable rooms provided for the accommodation of the children, I think it probable the present number might be doubled.

"The establishment of a great depository of books at Pittsburg by the American Sunday School Union for supplying the Valley of the Mississippi, will be of incalculable value to the schools of Pittsburg and the surrounding region. The Sunday schools of our region will furnish in steady succession students for our Theological Seminaries, and in return they will send forth the well furnished living teacher, to proclaim through all the Valley, and the regions far beyond it, the unsearchable riches of Christ."

PAGINATION INCORRECT

From a Missionary of the Board in Pennsylvania, dated August 10, 1830.

Sudden Death of two Drunkards.

"I have been endeavouring to prepare the way for forming a temperance society, but I meet with so much opposition that I am almost afraid to make the attempt. And sure I am, that there are but few places where a temperance society is more needed.

"I have no doubt that ardent spirits have been the cause of more deaths in this country than all other diseases combined. We have had two shocking instances of this in our neighbourhood recently. A man left his harvest field intoxicated, reached his own house, laid down on the floor, and expired in a few minutes. And not a week since, one of my neighbours left the tavern late at night to go home, very much intoxicated. He had the river to cross on his way home, which was so shallow as to be easily waded; he was observed entering the water in this situatian, but it was supposed there was not water sufficient to drown him: in this they were mistaken. Before he reached the opposite shore he fell to rise no more. He was the son of a respectable man, who is yet living, but has numbered his eightieth year. Will it not bring down his grey hairs with sorrow to the grave. I hope we will be abie to turn these instances of mortality to the advantage of the temperance cause amongst us."

Gratuitous Agency of Dr. Blythe in Ohio.

In the Treasurer's account, published in the last Reporter, we had the pleasure of acknowledging several sums of money, collected by Dr. Blythe, in Ohio—but we were under the necessity of deferring a particular notice of his Agency until the present time. We are now happy to state, that Dr. Blythe was engaged in a voluntary agency in Ohio, both for the Board of Missions and Education, during the months of May and June. In the course of these two months he travelled more than 1000 miles, visited a large number of congregations in different parts of the state, revived and enlarged several auxiliaries of both Boards, and formed several new auxiliaries, particularly to the Board of Education. The amount of subscriptions obtained for the two Boards is about 500 dollars. He provided for the permanent support of at least one beneficiary, whose name has been reported to the Board of Education. The agent did much, also, to advance the interests of Sabbath Schools, Bible and Tract Societies, and other benevolent institutions. We cannot but indulge the hope, that the noble example of this venerated Father in the West, will have an influence upon many of the *younger brethren*, in all sections of the church, and that the expense of special agencies will be in a great measure saved to our benevolent institutions, by *voluntary agencies* of one, two, or three months each, by regular Pastors of the Churches.

Presbytery of Red Stone, Pa.

From Mr. Wm. C. Anderson we have just received a very interesting report of an agency in behalf of the Board, within the bounds of this Presbytery. He spent *six weeks* on this agency—travelled 550 miles—formed 18 Auxiliaries, and made arrangements for the organization of 6 more—obtained subscriptions to the amount of $453 22—collected $46 59, and procured 22 subscribers to the Missionary Reporter. The whole number of the members of the Auxiliaries formed is 858. Mr. Anderson remarks, "I did expect to have collected more money, but the *harvest expenses* had drawn from the farmers their loose change, and the markets had not yet opened—but from the spirit manifested by all persons whom I met, I think the Board may safely calculate on receiving from the ground passed over $700. Those congregations not visited, will be, before the meeting of Synod, by the brethren in the neighborhoods.—All parties seem disposed to aid you—all are astonished at your success, and they say to you *"go on."*

APPOINTMENTS.

Rev. E. Bouton, for 1 year to Terre Hout and vicinity, Vigo co. Indiana.

Mr. C. B. Bristol, for 1 year to Middletown, Va.

Mr. A. Y. Lockridge, for 1 year to Rowan co. N. C.

Rev. J. H. Parmele, for 1 year on the Muskingum River, below Zanesville, O.

RE-APPOINTMENTS.

Mr. Geo. Printz, for 1 yr. to Luzerneco. P.

Rev. S. Scovel, 1 yr. to Hamilton co. O.

Mr. Jno. Gloucester, for 6 months to the 2nd African Church, Philadelphia.

Mr. John S. Galloway, for 6 months to Somerset, Perry co. or Eaton, Preble co. Ohio.

Rev. Joseph Myers, for 1 year to Brockport, Monroe co. New York.

Rev. Silas Parsons, for 1 year to Wilson, Niagara co. New York.

Rev. A. Leonard for 1 year to Truro, Franklin co. Ohio.

Mr. Wm. Brobston, for 1 year to Elizabethtown, Brown Marsh, South River, and Big Swamp, N. C.

Rev. J. Purkiss, for 1 year, vicinity of Montreal, Lower Canada.

Mr. Adam Gilchrist, for 1 year to South Carolina, under the direction of S. C. Missionary Society.

LETTERS RECEIVED.

W. Dunlap, Del. J. Dinsmore, Pa. G. G. Sill, N. Y. J. Moreland, Ind. P. Monfort, O. N. L. Rice, N. J. A. M'Keehan, Pa. G. M'Cuen, Pa. S. Martin, Pa. T. Archibald, Miss. T. W. Bacot, S. C. A M'Iver, N. C. R. Cathcart, Pa. S. Thompson, Pa. M. Harrison, N. Y. G. Fetter, Ky. J. H. Parmele, O. J. Culbertson, O. N. Murray, Pa. S. Parsons, N. Y. R. Elliott, N. Y. L. Myrick, Pa. J. Winchester, O. J. Myers, N. Y. W. W. Caldwell, Mass. J. Alexander, Tenn. J. R. Morrison, Pa. W. Andrews, O. E. Bouton, O. R. Stone, O. W. B. Worrell, N. J. D. Mapes, N. Y. A. Y. Lockridge, Va. T. Shore, Md. W. F. Houston, Pa. J. Witherspoon, N. C. W. Brobston, N. C. J. Purkiss, L. Canada. J. S. Thompson, Ind. S. King, Pa. L. Henderson, Tenn. J. M'Kinney, O. J. Paine, Va. J. S. Ball, Missouri. A. Coe, St. Peters, D. M'Intyre, N. C. S. King, Pa. J. T. Ewing, Geo. T. Barr, O. L. F. Leake, N. J. M. Carpenter, N. Y. J. Rickhow, Missouri. G. Colston, N. Y. R. G. Linn, O. J. Hudson, Ky. J. Blythe, Ky. W. G. Anderson, Pa. J. H. Dickey, O. J. Smith, Va. D. Storke, N. C. G. Morgan, N. Y. W. Barker, N. Y. C. B. Bristol, N. J. N. Murray, Pa. J. Reed, Ind. H. Patten, Tenn. S. Hodge, Tenn. Congregation of Centreville, N. Y.

NEW AUXILIARIES.

Wilson, N. Y.; Cambria, do.; Brockport, do.; Warren, Bradford co. Pa.; Fairfield. Pa.; Round Hill, Pa.; Unity, Pa.; Blairsville, Pa.; Ebenezer, Pa.; Bethel, Pa.; Saltsburg, Pa.; Rehoboth, Pa.; Uniontown, Pa.; Georges' Creek, Pa.; Richland, Venango co. Pa.; Newtown, Pa.; Whitehall, NY. Cambridge, do. The last three were organized by Rev. Mr. Scovel, last year. To. 376.

Account of cash received by the Board of Missions of the General Assembly, from the 1st to the 20th of September, 1830.

Averasburgh, N. C.	Annual subs. per W. Smith, Esq.				$6 50
Buffalo Spring.	From Aux. Soc. per Mr. J. B. Camben, Tr.				3 50
Blairsville, Pa.	Do.	Rev. W. C. Anderson,			1 87½
Congruity, Pa.	Do.	do.			7 25
Derry and Paxton, Dauphin co.	From members of Presbyterian congregation, per Mr. Jas. R. Sharon,				12 25
Fairfield, Pa.	From Aux. Soc. per. Rev. W. C. Anderson,			$3	
	From collection in congregation, do.			12 60	
					15 60
Great Conawago.	From Female Miss. So. per Rev. D. M'Conaughy,				25 00
Greensburg, Pa.	From Aux. Soc. per. Rev. W. C. Anderson,				2 00
Georges Creek.	Do.	do.			5 25
Indianapolis, Ind.	Do.	Rev. J. R. Mooreland,			20 00
Louisville, Ky.	Do.	Mr. J. Reinhard, Tr.			18 37
Memphis, Tenn.	Do.	Mr. Moore,			5 00
Nicholasville, Ky.	Do.	Rev. J. Hudson,		5 50	
Do.	Donation from Mrs. Jane Meaux,	Do.		10 00	
					15 50
Philadelphia,	From Robert Ralston, Esq. his subscription for 1830,			100 00	
Do.	Geo. Ralston, Esq.	Do.		100 00	
Do.	Alexander Henry,	Do.		100 00	
Do.	Collection in 8th Pres. Church, per Mr. Wm. M'Keen,			15 00	
Do.	Monthly col. in 11th	Do.		3 40	
Do.	Wm. F. Geddes,			5 00	
Do.	do.			3 80	
					327 20
Roundhill, Pa.	From Aux. Society, per Rev. W. C. Anderson,				7 25
Rehoboth, Pa.	Do.	do.	do.	87½	
Do.	Donation from J. Cunningham,		do.	75	
Do.	do.	Charles Moores,	do.	25	
					1 87½
Unity, Pa.	From Aux. Society,		do.		1 37½
Woodford, Ky.	Do.	per Mr. D. A. Sayre,			8 50
Wilson, N. Y.	Do.	Rev. S. Parsons,			12 56
Winchester, Ky.	Do.	Rev. J. Hudson,			3 75
Warren, Pa.	Donation from Mr. J. Bills, per Rev. Wm. C. Anderson,			2 12½	
Do.	do.	H. Graham,	do.	1 00	
Do.	do.	J. Watson,	do.	1 00	
					4 12½
Missionary Reporter,	From sundry subscribers,				28 50
					$533 23

SOLOMON ALLEN, *Treasurer,*
No. 18 *South Third Street.*

THE
EDUCATION REGISTER.

EDITED BY WILLIAM NEILL, CORRESPONDING SECRETARY.

In the absence of the Agent and Corresponding Secretary of the Board of Education, who is now engaged in removing his family to the city, no apology will be required for publishing in this number the following extract from Dwight's Theology, on the importance of learning, and habits of study in the ministry.

—

"To every man, who would well understand any complicated subject, comprehensive views, clear discernment, and the art of arranging his thoughts with skill and perspicuity, are indispensable. These attainments are the results only of long-continued study, habits of exact discrimination, and extensive practice in the art of methodizing his thoughts.

To a Minister, all this is peculiarly necessary. His prime business is to teach; and he must therefore have learned. An ignorant teacher is a contradiction in terms.

The prime object of study to a Minister is the *Bible*. In order to understand this sacred book, it is necessary not only to study it intensely, and abundantly, but to become acquainted, also, with the languages, in which it was written. The importance of this knowledge is completely seen in the fact, that the scriptures are ultimately what they were, as they came from the hands of the writers; not as they came from the hands of the translators.

Another requisite is an acquaintance with *Ecclesiastical history*. This will teach him the sins and virtues, the errors and sound doctrines, the prosperous and the adverse circumstances, which have existed in the Church, in its various ages; together with the causes, by which they have been produced. Generally, he will derive from this source the same advantages, in the Ecclesiastical sense, which the Statesman derives, in a political sense, from Civil history. He will learn what the Church has been; why it has thus been; and how in many respects it may be rendered better and happier.

Another requisite to the same end is an acquaintance with wise and learned commentaries on the *Scriptures*. The authors of these must, in many instances, have understood this sacred book better than himself. By a prudent recurrence to their explanations, he will be enabled to gain a knowledge of it, which, otherwise, would be impracticable.

The *Science of Ethics* is only a branch of theology.

Logic is indispensable, to make him a sound reasoner; and *Rhetoric* to teach him how to write, and how to speak, with skill, and success.

The knowledge of *History* and *Geography* is indispensable to all men, who would make contemplation, or instruction, any serious part of their business.

The Book of Man is to every minister a necessary object of investigation, that he may know to what beings he preaches; how to preach to them in an interesting and useful manner; and how to understand, explain, and impress, a multitude of Scriptural passages.

Generally, all that knowledge, which will enlarge and invigorate his mind, will, so far as he can attain it, contribute to render *him* a more able and judicious preacher, and *his discourses* more instructive, interesting, and edifying, to his hearers.

A considerable number of persons, professing to believe the Bible, are found in this and other countries, generally persons remarkably ignorant, who have pronounced *learning*, or as they have termed it, *book-learning*, to be a disqualification for the Ministerial office. Ignorant as they are, they have, still, understanding enough to perceive, that ignorance itself cannot furnish a man for the business of teaching. They have accordingly provided a substitute for learning, which, in a preacher, they could not otherwise avoid acknowledging to be indispensable. The substitute is this. "Their preachers, as they profess to believe, are supplied, directly from heaven, with supernatural light and power; so as to enable them clearly to understand, and profitably to expound, the Word of God." They further declare, "that men, destitute of these endowments, cannot even understand his Word, that the real and only, profitable, sense of the Scriptures is mystical, and not at all discerned by common eyes; that, to understand it at all, the supernatural endowments, which they claim, are absolutely necessary; and that learning, therefore, is of no use to this end." This is the substance

of their doctrine; although expressed by them, as every thing else concerning religion is expressed by ignorant and enthusiastic men, with much uncertainty and confusion.

This scheme deserves a sober examination on two accounts only. One is, that it is seriously adopted by its votaries. The other is, that these are considerably numerous. For these reasons I shall animadvert upon it in the following observations.

1. *The Scriptures give us no reason to conclude, that Inspiration would continue after the Apostolic age.*

The endowment, challenged by these men, appears to be that kind, and degree, of Inspiration, which was formerly given to those, whose business it was to interpret unknown tongues. I do not mean, that they directly challenge this character in express terms, but this is what they mean, if they mean any thing. The Scriptures they declare to be written in language, which, as to its true and useful meaning, is unknown to mankind at large. They, as they profess, are endowed by Heaven with the power of interpreting it to others. But the Scriptures give us no reason to believe, that any such Inspiration exists. The burden of proof plainly lies upon them: and, if they fail of furnishing it, their pretensions stand for nothing.

2. *If they are actually thus inspired; their Inspiration can be of no use to mankind.*

The language, which they use in interpreting the Scriptures, is the plain, common language of men. The Scriptures are written in this very language, chosen with incomparably more skill and success, than that, which is used by these preachers. The most important things in the Bible are written in the plainest possible manner. If mankind cannot understand the terms here used; the terms, which *they* employ, must be still more unintelligible. Their labours, therefore, must be absolutely useless.

So far as the language of the Scriptures is attended with any difficulty, and demands any skill in interpreting it, the efforts of these men are worse than nothing. The only power, by which any language can be correctly explained to those, who speak it, is critical skill in that language. But this, these men have not begun to possess. When, therefore, they comment, they merely blunder. What they attempt to explain, they only perplex. As they do not understand the language themselves; it is impossible, that they should make it understood by others.

3. *They give no proof, that they are thus inspired.*

The Apostles proved their inspiration in three unobjectionable ways.—They wrought miracles; uttered unrivalled wisdom; and exhibited throughout their lives unrivalled virtue. These men furnish neither of these proofs. They do not pretend to work miracles: they are always weak, ignorant, and foolish; and, though sometimes, it is to be hoped, men of piety, are never distinguished by any remarkable excellence; but fall below most other pious men, through the influence of characteristical pride, prejudice, enthusiasm, censoriousness, and bigotry.

As, therefore, they furnish no proof, that they possess this power; mankind are under no obligation to believe their pretensions. Neither the Apostles, nor even Christ himself, claimed the least faith in their mission, nor the least obedience to their precepts, until they had proved themselves sent from God, and inspired with the knowledge of his will by the unanswerable evidence of miracles. Nor can it be supposed, that God would require us to believe any man to be inspired, or sent with a commission from himself, unless he furnished clear, unquestionable proof of his inspiration. If we were to admit the contrary position, and were required to believe men to be inspired because they asserted themselves to be inspired; there is no error, which we should not be obliged to receive, and scarcely any crime, which we should not be called upon to commit. No men have been more erroneous; few men have been more wicked; than such, as have claimed inspiration. Such were *Judas Gaulonites, Theudas, and Barchochab:* and such have been many in succeeding ages. But the preachers, in question, furnish no evidenee of their own inspiration, whatever.

4. *They are not thus inspired.*

From what has been observed under the last head it is evident, that if they were inspired, their inspiration could be of no possible use to any but themselves; because, as they give no proof of it, none can warrantably believe it. But it is contradictory to the whole history of God's providence, that men should be inspired for their own benefit merely. No fact of this kind is recorded in the Scriptures. Nor can it be admitted by Common sense.

But the men themselves furnish ample proof, that they are not inspired.

They are ignorant of the propriety and meaning of language; and use it falsely, absurdly, and in violation of the plainest rules of grammar. They reason weakly erroneously, and inconclusively; lay down false premises, and draw false conclusions. Their sentiments are regularly vulgar; often gross; and not unfrequently indecent. It is impossible, that the Author of all wisdom should be the author of folly; inspire absurdity; and disclose his own pleasure in the lame conceptions of ignorance, in the mistakes of mental imbecility, and in the disgusting sentiments of indecent vulgarism. Ignorant men, he may undoubtedly inspire: but their inspiration makes them cease to be ignorant men; enlarges their views; ennobles their sentiments; and adorns all their communications with pre-eminent propriety and dignity. The writings of *Peter* and *John* have communicated wisdom, elevation, and refinement to the ablest men of all succeeding ages. Nothing was ever more unlike their writings, than the crude effusions of the preachers in question. Besides, the doctrines, which they teach, are contradictory to each other. The language of Scripture, they frequently misunderstand, and misinterpret; supposing that, which is simple, to be figurative, and that, which is figurative, to be simple; and thus making the Scriptures speak not only what they never meant, but what it is impossible, that they should mean; viz. gross absurdity. Were an intelligent man to attribute these things to the Spirit of God, he would, in my view, be guilty of blasphemy. These preachers are shielded from this charge only by their ignorance.

The Priests, and Prophets of the Jewish Church were almost all *educated men.* Whenever they were not, and often when they were, they were inspired. The Priest's lips, says God in Malachi, "should keep knowledge; and they should seek the Law at his mouth: for he is the messenger of the Lord of Hosts." If the Priests were to keep knowledge; they must have previously obtained it. Such, plainly, ought to be the conduct of every *messenger of the Lord of Hosts.* The Apostles were educated for a series of years by the best of all teachers, the Saviour of mankind, and were then inspired. In this manner were Ministers anciently prepared for the business of instructing mankind.

Thus the pretence, on which these men act, is unfounded, false, and vain.

The basis, on which it is erected, is, I presume, the following text. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." But of this text, and of others like it, they totally mistake the meaning. Spiritual discernment is that view of divine truth, which is experienced by those, who love it. Such persons by this discernment perceive the excellence and beauty of that truth, but are not enabled by it to understand, in any other respect, the meaning of a single passage at all better, than they would have understood it without this discernment. It does not at all enlarge the understanding, communicate knowledge of language, nor enable the mind to discern the proper sense of that language. Every sanctified child has spiritual discernment. Still he is a child; extremely limited in his understanding, ignorant of the meaning of words, and incapable of interpreting Scriptural passages. These preachers are only larger children. *St. Paul* has forcibly described their character in Heb. v. 12; &c. For when for the time ye ought to be teachers; or, as rendered by *Dr. Macknight*; For though ye ought to have been teachers, on account of the time, (that is, have lived so long under the Gospel, that ye ought to have known enough of it to teach others,) ye have need that one teach you again which be the first principles of the Oracles of God; and are become such, as have need of milk, and not of strong meat. For every one, that useth milk, is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those, who by reason of use have their senses exercised to discern both good and evil. How different is this character from that of the Scribe, instructed unto the kingdom of Heaven, who is like unto a householder, that bringeth forth out of his treasure things new and old!"

SUBSCRIBERS OF $100 ANNUALLY.

Daniel Montgomery, Esq. Danville, Pa.; Solomon Allen, Esq. Philadelphia; John Stille, Esq. do; Robert Ralston, Esq. do.; Ezra Stiles Ely, D. D. do; Wm. Brown, Esq. do.; Furman Leaming, Esq. do; Alexander Henry, Esq. do; Thomas Elmes, Esq. do; J. J. Janeway, D. D. New Jersey; Rev. Horace S. Pratt, St. Mary's, Ga.; George Ralston, Phila'd.;

The following are the forms of returns to be made quarterly by the beneficiaries, which were promised in page 188 of the August No.

I. *Form to be used by persons preparing for College or in College.*

SCHEDULE of A. B. in——under the patronage of the General Assembly's Board of Education, for Quarter ending——

I hereby declare it to be my serious purpose, to devote my life to the Christian Ministry, and solicit the patronage of the Education Board.

A——B——

Standing 1st, 2d, 3d, or 4th year.	
No. of weeks' study during the Quarter.	
Price of Board per Week.	
Amount for Board during the Quarter, Tuition during the Quarter.	
Expense for Room and Washing.	
Expense for Clothing.	
Expense for Light and Wood.	
Expense for Books and Stationery.	
Incidental Expenses.	
Tolal Expenses during the Quarter.	
Debts at the beginning of the Quarter, exclusive of dues to the Ed. Board.	
Received from Education Board during the Quarter.	
Received from other Funds, and from Friends, including Clothing and Books.	
Number of weeks teaching School.	
Received for teaching School.	
Received for labor.	
Total of receipts during the Quarter.	

Remarks.

II. *Form to be used by Students of Theology.*

SCHEDULE of A. B. in a course of Theological Study in——under the patronage of General Assembly's Ed. B. for quarter ending

I declare it to be my serious purpose, to devote my life to the Christian Ministry, and to pursue a three years' course of Theological studies. For this object, I solicit the patronage of the Education Board.

A——B——

Standing 1st, 2d, or 3d year.	
Number of Weeks included in this acc.	
Number of Weeks engaged in Study.	
Expense for Board. Expense for Tuition.	
Expense for Room and Washing.	
Expense for Fuel and Light.	
Expense for Books and Stationery.	
Expense for Clothing.	
Incidental Expenses,	
Total of Expenses for the period specified.	
Rec'd. from Board of Education during this period.	
Received from other public Funds and from Friends including Clothing and Books.	
Received for personal Labors and Services.	
Total of Receipts.	

Remarks.